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Vol. XLVIII JANUARY 1955 Number 3

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Vol. XLVIII PRINCETON, N.J., JANUARY 1955 Number 3

The Campus Mourns		3
The Glory and Peril of the Local	*John A. Mackay*	5
The Witness of the Reformed Churches in the Present Ecumenical Situation	*Joseph L. Hromadka*	14
The President's Page		19
"Dear Mr. and Mrs. Smith:"	*James K. Quay*	20
Princetoniana	*Lefferts A. Loetscher*	21
Alumni News	*Orion C. Hopper*	26
Trustee Memorial Minutes		34
Harold Elliott Nicely		34
Ray Vance		35

BOOK REVIEWS

The Interpretation of the Fourth Gospel, by C. H. Dodd	*Otto A. Piper*	36
The Book of Acts, The English Text with Introduction, Exposition and Notes by F. F. Bruce		36
A Commentary on St. Paul's Epistle to the Galatians		37
Two Essays on Analytical Psychology, by C. G. Jung		38
The Nazarene Gospel Restored, by Robert Graves and Joshua Podro	*Bruce M. Metzger*	39
Jesus and His Times, by Daniel-Rops		39
Jesus, Master and Lord, by H. E. W. Turner		39
Dorothy Miner, ed., Studies in Art and Literature for Belle da Costa Greene		41
Through the Gospels to Jesus, by Dwight M. Beck	*Daniel J. Theron*	42
Paul, by Martin Dibelius. Edited and completed by Werner Georg Kümmel		43
The Reformation Era, by Harold J. Grimm	*Norman Victor Hope*	44
A History of the Church in England, by John R. H. Moorman		45

Protestant Christianity Interpreted through Its Development, by John Dillenberger 45
A History of the Crusades, Vol. III, by Steven Runciman *Edward J. Jurji* 46
The Spreading Flame. The Rise and Progress of Christianity, by F. F. Bruce *J. Christy Wilson* 46
The Douglass Sunday School Lessons, 1955, by Earl L. Douglass 47
Atoms, Men and God, by Paul E. Sabine 48
Karl Barth's Church Dogmatics, by Otto Weber *Hugh T. Kerr, Jr.* 48
The Pattern of God's Truth, by Frank E. Gaebelein *Emile Cailliet* 49
Preaching the Word with Authority, by Frederick W. Schroeder *Donald Macleod* 51
Preach the Word of God, by Frederick M. Morris 51
Preaching in a Scientific Age, by A. C. Craig 52
What's The Difference? Protestant and Roman Catholic Beliefs Compared, by Arthur G. Reynolds 53

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THE PRINCETON SEMINARY BULLETIN

*Edward H. Roberts, Editor
Edward J. Jurji, Book Review Editor

* Died Dec. 13, 1954.

THE CAMPUS MOURNS

Princeton Seminary is in mourning.

The material for this issue of the *Bulletin* had already gone to press—all except the copy for the opening editorial. Dr. Edward H. Roberts, the editor, had been engrossed in a multiplicity of campus duties, and other duties relating to the wider sphere of theological education. Before his editorial was ready, a sudden summons called him from this earthly life to the life everlasting.

Dr. Roberts had spent a busy day on the campus on Monday, December 13. He had had a long conference with the President, attended a meeting of the Committee on Graduate Studies, followed by the monthly meeting of the Faculty. He appeared to be in the best of health, and was certainly in the best of spirits. He dined at home, engaged in some chores around the house, and wrote up the minutes of the Faculty Meeting. At ten o'clock he experienced a violent heart attack. Within half an hour he had passed away. When the announcement was made in Chapel the following morning, a deep shadow fell across the campus which has since then been in deep mourning.

Since 1945, when he was appointed Dean of the Seminary, Dr. Roberts had become more and more a pivotal figure in the life of the institution. He was beloved and trusted by all who knew him or who had occasion to come in contact with him. For his colleagues of the Faculty and Administration he was a trusted partner, to the students a faithful and sympathetic counselor, to the Alumni a friend tireless in his efforts for their welfare, to the Church-at-large an outstanding preacher of the Word. In interseminary circles he was the symbol of dedication to the task of providing the Church with a worthy ministry. He was a leading exponent of progressive policies in theological education.

For eighteen and a half years Dr. Roberts had been for the writer of these lines a beloved friend, and a close confidant and comrade in all matters relating to the progress of the institution we both loved and served. Not a ripple of discord had ever disturbed the warmth and trust of our comradeship in service. A void has been created which God alone can fill. Only the inspiring memories of yesterday and the legacy of work accomplished, together with the marvelous cooperative spirit of all the members of the campus community, make it tolerable to bear.

The funeral service took place in Miller Chapel on Thursday afternoon,

December 16. That place of so many hallowed memories was thronged to capacity, although many students, their examinations over, had already left the campus. The President of the Seminary presided at the service. Dr. Charles R. Erdman, Dr. Roberts' old teacher and friend, recited impressive passages from the Old and New Testaments. The prayer was offered by the pastor of the Roberts' family, Dr. John R. Bodo, minister of the First Presbyterian Church of Princeton. A massed choir made up of students and former students led the singing. Dr. David Hugh Jones, at the organ, rendered moving selections from a repertoire of Welsh music which Dr. Roberts dearly loved. The swelling strains of his favorite Welsh hymn "Guide me, O Thou great Jehovah" preceded the passage of the pallbearers and the ministers down the Chapel aisle. In a quiet nook in Witherspoon Cemetery, on the edge of the Northern wall, the remains of one of the most loved figures in the long annals of Princeton Seminary were laid to rest.

The hearts of the whole Seminary family, present and past, and scattered throughout the globe, go out in deepest sympathy to Mrs. Roberts and John, and to the brothers and sisters on both sides of the house. John is now thirteen years of age. Throughout the painful ordeal, the spirit and courage of mother and son were marked by Christian resignation and triumphant faith. The hours between death and burial were truly sacramental; and the entire Seminary family was knit together in a mingled mood of desolation and triumph.

On the Monday of Commencement, June 6, a memorial service will be held, when addresses will be given by representatives of the Seminary and of other organizations to which Dr. Roberts gave distinguished service.

Meantime, Edward, farewell! And may the "Great Jehovah," who is also the "God and Father of our Lord Jesus Christ," help those of us who remain behind to tread the path you walked, till traveling days are done—"until the day breaks and the shadows flee away." Till then, dear heart, farewell!

J. A. M.

THE GLORY AND PERIL OF THE LOCAL

A FOOTNOTE TO ECUMENICAL DISCUSSION*

JOHN A. MACKAY

WITH this evening's gathering Princeton Theological Seminary begins the one hundred and forty-third year of its institutional life.

Let me extend a very hearty welcome to all who are here present. I wish to extend a special welcome to Dr. and Mrs. Campbell Wyckoff and to Mr. and Mrs. William Brower, who are new members of our Faculty family, and to Dr. Hans Hofmann and Mr. James Martin, who have been incorporated into the Faculty on a full-time basis. I am happy, also, to welcome back to the campus two of our regular Faculty members, Dr. Kuist and Dr. Fritsch. Dr. Kuist has returned from a six months' absence in India where, under the auspices of the National Christian Council, he rendered remarkably fruitful service in conducting Bible conferences throughout that subcontinent. Dr. Fritsch has come back from a sabbatical leave in the Holy Land where he engaged in important archeological studies.

On behalf of my colleagues of the Faculty, let me also extend a very warm welcome to all of you who are on this campus for the first time. I wish to greet in a special way all students from abroad, of whom we have this year a very considerable number from very diverse and far-flung places. I am not forgetting either our new missionary guests in Payne Hall. To them, and to all other missionaries, let me say this: all that we have is yours. Feel from the outset that you belong, in the fullest sense, to our Seminary community.

On occasions like this I have sometimes chosen some central Christian truth and have tried to apply it to the contemporary situation. Sometimes I have selected an aspect of the human situation today and have considered it in the light of Christian faith. This year my theme is suggested by the very ecumenical summer through which we have passed.

The Three Phases of the Ecumenical Movement

I feel warranted in calling the summer months of this past year "an ecumenical summer." I do not believe that any summer in human history has witnessed so many representative gatherings of an ecumenical character as did these last months. In fact, each of the three representative phases of the ecumenical movement has had its particular expression.

The *missionary*, or basic phase, of the movement was represented in a significant gathering held in Staten Island early in July. There, under the auspices of the International Missionary Council, which is the parent ecumenical body, about a hundred men and women from around the world came together to con-

*An address delivered at the opening of the one hundred and forty-third session.

sider "The World Mission of the Church."

The *confessional* phase of the ecumenical movement was also represented. That is the phase which expresses the pursuit of world solidarity on the part of great Christian communions. On this campus, towards the close of July and early in August, the World Alliance of Reformed Churches throughout the World Holding the Presbyterian Order, popularly known as the World Presbyterian Alliance, held a meeting. The Alliance is made up of some sixty-six different Presbyterian denominations, which among them have a constituency of forty million people. In the city of Minneapolis, the various branches of the great Anglican communion met also in conclave.

This most ecumenical summer had its crowning expression at Evanston, Illinois, during the last fortnight of August, when the Second Assembly of the World Council of Churches was constituted. Evanston expressed the *unitive* phase of the ecumenical movement. Many who are here this evening attended that great gathering.

I do not propose, however, to discuss the ecumenical movement in general, or its several phases, although there would be every reason that I should do so. It happens that I am related officially to all three phases of the ecumenical movement: the missionary, the confessional, and the unitive. It has been my privilege, also, to have played some small part in the development of this movement. But this evening I shall not speak about the ecumenical movement as such, but will deal rather with a major problem of that great movement. I will formulate my subject in these words: "The Glory and Peril of the Local: A Footnote to Ecumenical Discussion." Or, to phrase the topic in other terms, "The Rediscovery of the Local in the Sphere of the Ecumenical."

I am quite convinced that the future of the ecumenical movement is bound up with the rediscovery of the *significance and role of the local.* Why? If the ecumenical movement is to prosper, the churches must become committed to the world mission of the Church. The moment this happens, the local, here and everywhere, will take on new significance. Moreover, if the inner meaning of ecumenical unity is to be concretely expressed, and not remain a stratospheric abstraction, it must become the unity of people who live in different localities around the world. All these people must come to recognize in doctrine and life, and express in missionary action, what it means to be one "in Christ." On the other hand, there is a kind of emphasis upon the local which could destroy the ecumenical. There is in the local, therefore, both peril and glory.

I. The Glory of the Local

Let me speak first of the *glory* of the local. Let me put it in this way, the ecumenical task must be undertaken with a local emphasis. Why? For this reason: *It is the glory of the local to be the place of birth and of growth.* There is a Spanish proverb which, freely translated, runs thus, "A bird may fly in all directions, but only in a nest can it raise a family." This is as true of the eagle as it is of the sparrow. The mighty pinions of the king of birds, which have carried it on many a spectacular flight, must come to rest in

some quiet aerie among the crags. So, too, the fluttering wings of the sparrow must cease their motion in a hidden nook where eggs, or new life, await the mother bird. What takes place in a nest, in bare cliff or leafy bough, is something slow by nature, something monotonous and totally alien to all that is dramatic and spectacular. But the processes of birth and growth cannot be hastened; they must be inexorably obeyed.

This Spanish proverb is a parable of some of the great truths of the Christian religion, as well as of human life. There is nothing deeper in our Christian faith than the affirmation that "the Word became flesh." God Almighty, whose purpose sweeps through the ages and the eternities and holds them together, ordained a "nest," a manger, where His Son should be born, and a mountain village where He should grow up. It is the central glory of the Christian religion that cosmic meaning took personal Form, and that that personal Form appeared at a focal point, in the fullness of time. Because of that fact, the locality called Bethlehem has cosmic significance, and Nazareth, the scene of thirty years of Messianic growth, is at the heart of all human history. So, too, the shores of the Galilean Sea, and the rugged, lonely hill of Calvary, have been charged with universal meaning and written by God into the very structure of the universe and of His everlasting purpose for mankind.

It has been so, also, down the Christian ages. No one ever expressed more fully the root meaning of the ecumenical than did St. Paul. He literally ranged the *oikumene*, the "inhabited earth," which the Romans identified with their empire. But the wanderer, the lonely, bludgeoned man, who bore in his body "the marks of the Lord Jesus," lived for whole periods, for as much as three years at a time, in the "nest" of a local community. Only so could the spiritual processes of birth and growth be expressed in the life history of souls. Thus it was that when at last they shut Paul up within the walls of a Roman dungeon, his thought soared and his vision ranged throughout the eternal ages. It was at that time and at that place that he wrote his great ecumenical letter, "The Epistle to the Ephesians." It was then and there, too, that he wrote his "Letter to Philemon," which has well been called "the most perfect letter of the most perfect gentleman who ever lived." In that letter the ecumenical wanderer of yesterday says in effect to his friend and convert in distant Colossae, "Here I became a father—I appeal to you on behalf of my spiritual son, Onesimus (a runaway slave), born while I was in prison —I am sending him back to you, and parting with my very heart." (Moffatt's translation.) In no figure in history do the ecumenical and the local, and an equal commitment to both, find so complete and harmonious an expression as in the great Tarsan who became the Apostle to the Gentiles.

A host of similar instances mark the course of Christian history. That poetic gem in the literature of Christian mysticism, *The Ascent of Mount Carmel* by St. John of the Cross, where the Christian knight storms the very citadel of heaven, was written in a dungeon in the city of Toledo in Spain. The poet's body was shut in, but his spirit soared. And let us never forget that the greatest

account ever written of the Christian's pilgrimage, from the dawn of new life to the triumphant crossing of Death's river, was written in a Bedford jail in England, by a local Baptist preacher called John Bunyan, who never roamed far from home.

This last summer I received a letter which deeply moved me. It turned my native ecumenical bent towards a reappraisal of the local. It was a letter from a leading minister in the English Presbyterian Church. "I am writing you on the third Saturday of July," he said. He had been reading a little book called, GOD'S ORDER, where he discovered that the most significant episode in the author's life took place in a glen in the Scottish highlands. On a certain "third Saturday of July" Jesus Christ became real to him for the first time, while Christ's cosmic, ecumenical significance became equally real. Said my friend, "Do you know that some years afterwards, in that same glen and on that same date, I, too, heard the call of Christ?" How could that place and that time fail to have ecumenical, even cosmic significance for two people into whose lives had come such an experience? We both have wandered far afield in the service of the Church Universal, but both look back to a "nest" among the Scottish hills and to an unforgettable day.

But there is still more glory in the local. *It is the glory of the local to be the place where life's great encounters take place.* Important encounters do take place in ecumenical gatherings. In such gatherings there is always frank speaking, sometimes even violent clashes, yet people remain friends withal. A certain artificiality always attaches, however, to an organized conference. The setting is never quite natural. It is quite different where a home is concerned. There one man and one woman have to come to know each other, live together and make mutual adjustments. With the home as their base, they must tread life's road, children and parents together, confronting a whole gamut of problems. But if domestic issues are not solved creatively, the pillars of society are shaken, and the prospects for tomorrow's world are seriously affected. How many of literature's greatest dramas, which have influenced the thought and life of millions throughout the globe, took place within the narrowest of local boundaries.

The same glory attaches to the parish. Let me give a concrete illustration. This morning I had breakfast in New York with one who graduated from Princeton Seminary ten years ago. He is now assistant pastor in a great metropolitan church. A year and a half ago he expected to be married to a lovely young woman from Ardmore, Pennsylvania. On the eve of the wedding, however, it was discovered that she was suffering from cancer. The marriage was postponed. For a year and a half the bridegroom that was to be watched his loved one pine away until she died. "I have entered into a new experience of the Cross," he said to me. "I have been able to preach on the theme 'Made perfect through suffering.'" His harrowing experience made it possible for him to be a true pastor, to have a Shepherd's heart in a new sense. "Now, when I go to the hospital," he said, "when I see thirty-five people a day and they tell me their sorrows, I can tell them what happened to me." Here is a

type of experience which takes on universal, ecumenical significance when the tale is told.

At this point let me allude to a certain glory which belongs, or should belong, to our local situation in this Seminary. We constitute a unique community. In few seminaries is there such a challenge to live ecumenically at the local level. Work is carried on under the auspices of one of the great Communions in the Reformed tradition. But that Communion is never obtrusive; it does not exist merely for its own interests. Fifty denominations are represented in the membership of our campus community. At the orientation outing last Saturday evening down by Carnegie Lake, I happened to look around in the gloaming, just as the bonfire was being lit. A little distance away I saw the representatives of four continents talking together. The encounter was not a piece of stage play arranged for a photograph, but a quite casual meeting. One of the four was from Africa, one from Asia, one from Latin America, and one from Continental Europe; and, before the meeting of the four broke up, I saw an Australian approaching. Among the many American students who stood around was a sprinkling of men and women of still other nationalities.

Here in our local campus community we have international as well as ecumenical reality. The question therefore arises, shall we be able, in this local community, to live as Christians should live, so that our life relations here shall be truly Christian and all our thinking be in complete accord with the mind of Christ? If we succeed in this, something of incalculable significance will happen. When at length we shall bid one another farewell, and set out in all directions, some to diverse regions of this country, and some to the ends of the earth, the whole wide globe shall come to know the "salvation of our God," because in a small historic town in New Jersey, Christian community had been realized.

It is just at this point that Marxist Communism breaks down and offers no true solution of the human problem. The reason is that it makes no provision for true community, for a community of friends who have the fullest confidence in one another. This basic defect in Communism goes back to Karl Marx, himself. Marx was a man obsessed with concepts. His absolutes, the objects of his supreme love and devotion, were all ideas. Read that great biography of the father of Communism written by his Marxist follower, Otto Ruhle. What do you find? Ruhle says that Marx was insufferably arrogant, that he had no use for people as persons. He could never keep a friend. The only man personally acquainted with Marx who refused to allow himself to be completely alienated from him, despite all sorts of provocation, was Engels. These are, textually, Ruhle's words: "The man who was a master of unsociability and incapable of friendship issued as a watchword that all men should be brothers."

Ponder that sentence and you will discover one of the great aberrations of human nature. It is perfectly possible to be interested in men as a class, whether they belong to the bourgeoisie, to the working class, to the student class, or to any other, and yet have no

capacity whatever for treating human beings as persons with whom friendship is established. I know people who are tremendously concerned about the problem of this or that social class or racial group. Yet they have no interest in warm, personal encounter with individual workmen, or members of another race. They get their whole satisfaction from propagating abstract ideas of race or class. Some of them live everlastingly in a whirl, in contact with great masses of people. They hate to be left alone with persons; they are never at home with individual members of the very class whose interests they promote. In other words, we humans have a colossal capacity for self-deception. Despite our protestations of being interested in humanity, we may have no real human passion or compassion so far as individual human beings are concerned. We are interested in abstractions. We are native Marxists though we do not know it. The true meaning of a classless society in Christian terms is never to allow ourselves to cherish a prejudice or resentment against any human being, rich or poor, friend or foe. That was the way with our Lord. You find no prejudices in Him. But the exclusive preference for any one class or group may be no more than a form of escapism. To have the mind of Christ is to love people, not to love everything they do or many of the things to which they are committed. It does mean, however, to form such contacts with them as may enable us to transmit to them something of the love and mercy of God.

But now I come to the *peril* of the local. In things human there never is glory without peril.

II. The Peril of the Local

It is the peril of the local to become parochial. The members of a local community can become ingrown. They can live totally uninterested in, and even disdain, those who live outside community boundaries. They incline to look at the world from the belfry of the parish church or town house. Lacking a vision of what is beyond, they become complacent and sterile. In physical nature that is the parable of the Dead Sea.

> "I looked upon a sea and, lo, 'twas dead,
> Although from Hermon's snows and Jordan fed."

Parochialism is not infrequently the result of ideas which people hold. They consider their ideas to be the true and only ideas. They refuse utterly to have anything to do with those who fail to accept or share their concepts or categories, which become, to all intents and purposes, substitutes for God. They do not really worship God, but ideas about Him.

The great Spanish writer, Unamuno, tells of a visit he once paid to some lonely, rugged mountains in old Castile. He found living there a dwarfed folk, low of stature, who suffered from rickets and other ailments which stunted their growth. All sorts of theories had been advanced to explain the small stature and the many ailments of those mountaineers. Some held that their condition was due to lack of sunshine, for the sun shone down only a few hours each day into the deep ravines where they lived. Others held that the water was tainted. Unamuno's solution of the problem was that it was due, not to any taint in the water, nor to the absence

of the sun's rays, but rather because the water was unduly pure. The unhappy denizens of those uplands drank water which never had a chance of picking up salts from the earth, especially iodine, that indispensable constituent of good health-giving water. Paradoxically speaking, it was because of the excessive purity of the water that those people were dwarfs. Unamuno turned this tragedy into a parable. "The person," he says, "who tries to live by pure categories becomes a stunted dwarf." That is all too true. A man may be a Marxist or an orthodox Christian, but if he lives merely by ideas, concepts which become idols, the objects of his ultimate devotion, his humanity will shrivel up. He will become a pale ghost or a raving maniac. All the traits of rich, robust humanity will disappear. This dire fate has come about in both Protestant and Roman circles, just as it happened in some of the ancient Christian churches.

Let me become lyrical for a moment. It is very difficult to teach me anything I do not know about sectarian Protestantism. I was brought up in the Scottish Highlands as a member of a religious group to which I owe more than tongue can tell. It was in that fellowship that Christ first spoke to me. It was instilled into me, however, that our ideas and practices were so much purer than the ideas and practices of others that we were not on any account to mingle with them in religious fellowship. One day an old saint, called Richard Cameron, made the remark, "It is true that we may be a despised people today, but when the Millennium comes, all Christendom will rally around our church!" The local had become proudly and completely parochial.

Take this other example from a very different ecclesiastical realm. A few years ago, at an ecumenical gathering in Cambridge, England, an Eastern Orthodox friend of mine said in the course of the discussion, "We Eastern Orthodox Christians have the truth." I ventured to ask, "Isn't Christ's mandate to evangelize the world a part of the Christian truth? Can a church really claim to possess the truth if it has failed to obey a truth so vital?" He was clearly embarrassed, and rightly so, for the Russian Church ceased to be missionary when the Slavs became converted to Christianity.

In the light of Christ's missionary mandate, it is blasphemous for any Church to say, "We *possess* the truth," or "the Church *cannot sin*," and very especially if it has flagrantly neglected to fulfill the missionary obligation of the Church. No, Christian truth is *personal* truth, it is commitment to a Person, loyalty to a Person who is the Sovereign Lord. And that Person, the Living Christ, is ever moving beyond the frontiers of today. His truth cannot be contained within rigid dogmatisms, nor His Kingdom within narrow ecclesiastical boundaries. No Church can be "of the truth" if all it claims to have is true ideas, or a rightly ordained clergy.

But, secondly, *it is the peril of the local to become the total.* Just as the local can become ingrown and parochial, it can also become inflated, projecting itself imperialistically around the globe. That is what happened in the case of German Nazism. A particular race, localized within clearly defined geographical and historical frontiers, presumed to become the master race for world

domination, the race predestined by some inexorable decree to establish a millennial kingdom for one thousand years.

This is a development which some fear might take place in this "beloved country." The fear is, I believe, quite groundless, but the very possibility of such a development must be forestalled. That great journalist, John Finley, one-time editor of *The New York Times*, used to tell this story of an American diplomat who attended a banquet in Paris. This is the toast he offered. "I give you America," he said, "bounded on the north by the Aurora Borealis, on the south by the procession of the equinoxes, on the east by the primeval chaos, and on the west by the Day of Judgment!" If ever we should commit ourselves to a policy of settling by sheer force our ultimate differences with governments which we abhor, instead of trying to live in the same world with them, we would be taking vengeance into our own hands; and the Judge would be already standing at the door. In this evil world it has always been necessary to live with people whose outlook and ways we do not like. The supreme task of statesmen is to find a way for a face-to-face encounter, in the most favorable atmosphere, with the enemies of their country. The moment, however, that any nation should presume to settle its international problems in terms of pure power alone, and not in terms of unstable coexistence with all the risks involved, the crack of doom would re-echo in the corridors of time for that nation as it did for Nineveh and Tyre.

The same peril exists in the *ecclesiastical realm*. Whenever any one ecclesiastical body presumes to be the total church or to possess global authority, when the Bishop of Rome, for example, claims to be the one and only viceregent of Jesus Christ, then, too, the local becomes the total. The same is also true when any non-Roman Communion makes an exclusive claim to be the one true Church of Christ. Such a Communion, by this very pretension, becomes transformed into a sect and even into an idol. An identical principle operates when any centralized administrative structure, secular or religious, seeks global powers. As regards the organizational form which ecumenical unity might one day assume, that can be left to the Holy Spirit, who has not yet exhausted structural possibilities for the Church of Christ. The important thing is that the Churches move forward together in loyal commitment to the Church's mission. It is on the road of obedience that truth shines and unity is achieved.

If, therefore, we are to blend together the ecumenical and the local, doing full justice to both, two things are needed. First, *the Churches must be committed to the world mission of the Church*. They must move forward under the leadership of the Living Lord Jesus Christ to make Him known to all mankind. When that becomes the absorbing passion of Christians, a new comradeship will emerge, as they take the road together, moving through the highways and byways of the world. Secondly, this, too, must be done. *The inner life of the Churches must be deepened*. In every congregation and parish, in every denomination and throughout the Church Universal, Christians must come to know and experience all that it means

to be "in Christ Jesus," and to enjoy that spiritual communion which is the joint fruit of love and obedience. These two must be done together: to witness to Christ and to abide "in Christ," and to do both as members of Christ's Body, the Church, which is both local and ecumenical.

And so, as we live together on this unique campus, may this be our goal: Let us undertake each local task with an ecumenical vision; let us pursue the ecumenical task with a local emphasis. And may the Great Head of the Church both illumine and empower us.

THE WITNESS OF THE REFORMED CHURCHES IN THE PRESENT ECUMENICAL SITUATION

Joseph L. Hromadka*

WHAT is the meaning of the present ecumenical situation? Let us, for a moment, examine it. It has many aspects of different kinds.

Theologically, we may say that the moment has arrived when we cannot any more confine ourselves to an examination and re-examination of our own ecclesiastical, liturgical, dogmatic tradition. Furthermore, it is no more enough to try to understand other churches' heritage in the most constructive way and to listen to them without prejudice, suspicion and bias. All that is, to be sure, needed. However, we have come to realize that the basic challenge of the present moment is nothing less than to be confronted, in a common obedience, by Jesus Christ Himself. Unless we prove basically disobedient, we have to take Jesus Christ seriously and to submit to His judgment and grace. This is an historical moment of the Church; our conferences and ecumenical discussions may become futile and ludicrous if we stiff-neckedly resist the challenge of Jesus Christ, the Crucified and Risen. Everywhere you can notice a sign of the revival of Biblical studies, both of the Old and New Testaments. Is it really a return to the living waters and to the burning bush of the Lord speaking and condescending to where we are? Or is it just an academic discussion, technical play with words and events? The present moment manifests a coincidence both of the Ecumenical advance to the place which breaks the dividing lines of historical churches and of an intensive search for the genuine reality of the Word of God. The present ecumenical situation points beyond all merely theological, dogmatic, liturgical and canonical problems, beyond the problem of mutual understanding and reunion. Do we comprehend what it does mean? Are there no dangers of confessionalistic, ecclesiastical Traditionalism? No dangers of a new denominational egotism? Are we thoroughly free? Free of ourselves? We are to go a little farther.

We have to take into consideration the true and real situation of present Christendom. Our ecumenical gatherings happen to take place in the year of the 1600th anniversary of St. Augustine's birthday. Isn't it true that our own epoch may mark the end of St. Augustine's era? He laid—in a way—the foundation not only for the Church on the ruins of the old Graeco-Roman world, but also for what we have called Christian civilization, Christian Europe. Now, the historical structure of this

* Address delivered by the Reverend Professor Joseph L. Hromadka, Czechoslovakia, on August 4, 1954, at the Seventeenth General Council of the World Presbyterian Alliance held at the Seminary.

civilization finds itself in an agony. It is a situation of tremendous, far-reaching significance for the ecumenical movement. Unless we understand its meaning, we can hardly face adequately our present challenge. In this respect our situation greatly differs from that of the Reformation era; yes, indeed, it greatly differs from the world atmosphere of the days of some 30 to 40 years ago. For about 200 years, nominally Christian nations have been more or less pillars and masters of international order, arbiters of world struggles; they formed the norms and standards of behavior, of mutual relations, of social and political life. Many of us live still under the impact, and think in the categories of the 19th and of the beginning of the 20th century. Many of us—and I may include myself in the group of these men—can hardly free ourselves from the illusions of the Christian countries being even today masters, arbiters and leaders of the world. However, we have to see clearly the very movement of history and avoid any self-deception. We have to sense the imperceptible, and yet real, shifting of the center of gravity from the Christian nations to the non-Christian world.

And it is of paramount importance that we understand the essential reasons and factors that have caused this appalling change in the world relations and human history. In all probability we Christians are responsible for what is going on. The nominally Christian nations started and waged the two great, disastrous wars. Christian nations have failed to carry out, in time, the indispensable, long-awaited social adaptations, to establish a basis for peaceful cooperation and to assist other nations in their struggle against misery, poverty and ignorance.

The Ecumenical situation is marked, exactly in our days, by the consequences and implications of the past 40 years. What was not apparent in the years between the two wars, and what was still wrapped in the smoke of postwar ruins is getting more and more momentous today, in the year of the Lord 1954. Christian nations are ceasing to lead the world, the so-called Christian civilization finds itself in disintegration. Christian countries are becoming a missionary field. Christian churches are getting more and more paganized. The process of secularization is proceeding and can hardly be halted.

What I just have said is not intended to horrify our souls and to break our fellowship. On the contrary, it has been prompted by a desire to understand the ecumenical situation in its very substance, not only in terms of dogma, liturgy, apostolic succession, intercommunion and church order, but to understand it in all dimensions.

In the days of ecumenical beginnings some 40 years ago and of the first ecumenical conferences the ground on which it was proceeding seemed to be not unshaken but reparable and reformable. Now, we have to see what ought to be seen. Nothing would be more disastrous than to ignore the trend of events around us.

Against this background, imperfectly, inadequately described here, we have to discuss the witness of the Reformed churches within the ecumenical fellowship. Let us in all humility and penitence underline three motifs of the Reformed heritage. Our method must be that of actual reinterpretation. Nothing

can be simply repeated and taken for granted.

The Living Revelation

The Reformed type of Protestantism has been characterized by a radical recourse to the prophetic and apostolic testimony. The Reformed way of theological thought and life has been in a much lesser degree than in many other churches, bound by written confessions and catechisms although some of them excel in their clarity, conciseness and force. If there is anything we can with a good conscience offer as a testament of our fathers it is exactly the liberation from the shackles of confessionalism, a deadening institutional church. A true Reformed church has never relied on established forms and orders either in the church or in the public life. The Word of God, incarnate in Jesus Christ, is a constantly burning, terrifying and liberating fire. It liberates man from the shackles of his own heart and mind, but it liberates from all enslavement either by petrified confessions and traditions or by social, cultural and political institutions. No human philosophy, no political form can give a real freedom, can secure the dignity and freedom of man. The Living God, present in Jesus Christ in our midst, speaking to us, challenging our self-complacency, our religious hypocrisy and bigotry, offering Himself to us, granting us a constantly new assurance of His grace, is what really matters, and is a sovereign authority over our life, thought and deed. The Reformed heritage has avoided a merely soteriological interpretation of the Old and New Testaments. Salvation is not a pious mood of the human soul, it is a new human existence—a penitent and joyful attitude to the living Lord and a constantly new understanding of our neighbor in love and service. Justification, reconciliation, the Glory of God in the Crucified and Risen, and the fullness of the gifts of the Holy Spirit—this is what the Reformed interpretation hears from the Biblical message in an ever new and vital manner.

The Open Mind

Hence, there is a peculiar openness towards all the living voices of the Reformation. A real Reformed church has never claimed to possess the only acceptable way of reforming the Church or the only possible interpretation of the Biblical message. I reiterate what I said a moment ago; the fullness of the Word is such that it cannot be exhausted by the most adequate method of exegesis, by the most perfect human creed. The Living God speaks personally every moment a living word. The Word of God is an event transcending our human words, thoughts and categories, transcending our confessions of faith, church institutions, liturgical forms. Hence the Reformed conception *of the unity of the Reformation.* All the Reformation churches belong together, have to listen to one another, to assist, to complement, to warn one another. Furthermore, the Reformed method is an openmindedness and readiness to learn from all living voices of the Church, be it a Catholic, Orthodox or any other type of church. The Reformed church has always been antagonistic to any form of hierarchical domination and arrogance, papal absolutism, clerical greed of power and tyranny. Simultaneously it has been a vivid

fellowship of the people of God, never forgetting that the most ardent Christians possess nothing of their own, that they have to live by a free grace only, constantly receiving what the Lord offers, constantly rejoicing at the wondrous miracle of the divine love and forgiveness, constantly pledging themselves to be obedient servants, both of God and fellowman, constantly listening to new efforts of Biblical interpretation, constantly being aware of the divine judgment directed against themselves, against churches, synagogues, cathedrals and ecclesiastical institutions, constantly looking across the empirical divisions and listening to what even a Catholic or an Orthodox Christian has to say. A Reformed Christian is definite in his message and free of any denominational bias, of any fear and resistance to learning also from those who live under another ecclesiastical government or within another church structure. He is also ready to listen to Quakers, Adventists, Pentecostals, Plymouth Brethren who have broken every church order or liturgical form and who rely solely on the direct work of the Holy Spirit and look to the coming of the victorious Lord. There were times when the Reformed tradition got petrified in scholastic doctrines and ecclesiastical discipline. However, the genuine Reformed heritage is a wonderful synthesis of clarity, devotion, discipline and church loyalty on the one hand, and of a free openness towards other Christians on the other.

The Fellowship of Believers

What I wish to add as the third point is just a logical implication of what has been said. More than any other historical form of the Church has the Reformed type of Protestantism upheld the Biblical motifs of the Church being a combination of Israel delivered from the Egyptian bondage and walking without any external security, through the Red Sea, the desert, across the stormy Jordan to the Land of Promise, living on the water from the rock on ever newly heaven-sent manna—the people of the Covenant, on the march, moving forward, looking ahead, strangers and guests on the earth, however closely tied together by the Lord of Hosts, present in the Crucified and Risen and making human hearts and minds new through the Holy Spirit. The Church is a living fellowship of men and women who live on the earth, in the fullness of secular life and still having the center of gravity of their lives in the Lord who is in their midst and ever precedes them. The Church lives only as a *congregation.* The Church does not depend on institutions, offices, hierarchical or sacramental forms. It is a living and burning fellowship of common testimony, mutual service and struggle for man, for the dignity and integrity of human life. *The Church as a congregation* is a communion of justified sinners, but it is more: It is a covenant of devotion and consecration, a covenant of men and women carried, strengthened, rejuvenated by the Holy Spirit. It is a fellowship of those who do not look back (Gen. 19,26; Exodus 17,3; Luke 9,-60-62, Heb. 11,8), who go forward full of repentance, joy and gratitude; a fellowship of those who are constantly overwhelmed by the fullness of grace, live by grace, identify themselves with the sinful world without moralization

and pious hypocrisy. The Church is a fellowship of the Holy Spirit, a congregation of service, not an institution, not a religious self-glorification, self-preservation and self-perpetuation. There is nothing more horrible than a godless church which has preserved all the paraphernalia, symbols and forms of the church but which has, nevertheless, become an instrument either of religious professionalists or of secular, avowed or unavowed interests.

Summary

The present ecumenical situation differs from that of 20 to 30 years ago. We cannot any more repeat what was said then; we cannot confine ourselves only to the problems of our ecumenical pioneers. We have come to the end of one ecumenical era. Behind all the traditional ecumenical problems is standing Jesus Christ Himself putting before us His own questions. Let us remember what we faced at Lund in 1952. We were, then, disbanding with a tremendous realization. We cannot answer the question, What is the Church?, without first asking, Who is Jesus Christ?

We do not depend on the process of history. The Lord whom we confess is the Lord of history. "I am he that liveth, and was dead; and behold, I am alive for evermore, Amen; and have the keys of hell and death." (Rev. 1,18). But this is no justification of Christians that ignore what is going on in the present history, that disregard the manifestations of divine judgment and grace in the contemporary life of mankind. We have to keep the testimony of the Prophets and the Apostles unspoiled and undiluted. But we have to understand the signs of the times. (Matt. 16,3). The present situation of Christian people and of the world in general is a challenge unto us and has bearing upon our ecumenical discussions and *decisions*. The changes of our times go beyond normal political, social, economic and cultural problems. Nothing dare we take for granted. The East and the West, the North and the South are undergoing a process that touches upon the very foundations of our traditions, institutions and of our civilization. No philosophy of history is capable to help us in our deliberations and decisions. But we all, whether we know it or not, are living on definite secular philosophies, ways of life and values. Hence a momentous question. Do we take the *incarnate* Word of God seriously?

The Reformed heritage takes us beyond all institutions and traditions, to the living springs of revelation (of the Old and New Covenants).

The Reformed heritage has preserved an open mind towards all Reformation ways of testimony. (*The Unity of the Reformation* and an open mind for the new, and the new challenge of the Biblical Word; may its interpretation come from everywhere.)

The Reformed heritage points to *the congregation,* to the *fellowship* of believers as the manifestation of the Church of Christ.

There are many other tenets of the Reformed heritage. But in the present ecumenical situation, the three motifs I have indicated seem to be—in my personal judgment—the most relevant.

THE PRESIDENT'S PAGE

Dear Friends:

With a record student enrollment, the fall term of Seminary life has been unusually busy. But the campus spirit has been admirable. Faculty and students alike have continued to work out together what it means to live in dynamic fruitful unity as Christians should.

We look forward with keen anticipation to the coming of Dr. James W. Clarke of the Second Presbyterian Church of St. Louis. Dr. Clarke comes to us as the first incumbent of the recently created Francis Landey Patton Chair of Homiletics. He comes with a great reputation as one of the most outstanding pastors and preachers in the United States today. He has been willing to join the Faculty of Princeton Theological Seminary because of a profound sense of vocation, desiring, during the years that remain, to devote his experience and talents to the preparation of young men for the office of the ministry. Because of this deep sense of vocation he is willing to come at a great sacrifice, but with a correspondingly great sense of privilege. We are all his debtors, while we thank God and take courage.

I take this opportunity to thank all the friends of Princeton Seminary who in recent months have made us recipients of their gifts. You little know how much inspiration those gifts bring in their train, and how much easier it is, spiritually and materially, to carry on the "daily round and common task" because of them.

Let me also thank all of you, fellow Alumni of the Seminary, who have responded this year to the Roll Call. Gifts continue to come in. A substantial amount has already reached us, but we are still far from the goal. Let us all, in the measure in which God has blessed us, and to the extent that His Spirit has shown us the importance of what the Seminary attempts to do, rally to the banner. Let us show that we believe in the work and mission of this institution of our loves and dreams.

My colleagues on the Faculty, and all the others who give their service joyfully in the conduct of campus affairs, join me in sending you greetings for 1955.

God bless us all in such wise that we shall be a blessing to others this coming year.

Yours cordially and gratefully,

John A. Mackay

"DEAR MR. AND MRS. SMITH:"

JAMES K. QUAY

WHY is it that fifty percent of the people in this enlightened America die without making a will? There are three main reasons:

(a) Fear of death. In spite of our "enlightenment" and our religious faith, there still persists in many of us a touch of the pagan superstition of "the evil eye." To talk about death, as you must when you write a will, is to invite its coming. There are good Presbyterians who give money to convert the pagans, yet who harbor within their own minds this touch of paganism.

(b) Fear of the unknown. This is the fear that assails the timid soul. He knows that as a steward of the possessions with which God has entrusted him, he *ought* to make a will. But he has never done anything like it before. He puts it off from day to day until it is too late, and so his final and irrevocable act of stewardship is never performed.

(c) Fear of the lawyer. These three; and the greatest of these is fear of the lawyer. "I don't want a stranger to know my affairs." "I am afraid he will cheat me or my heirs out of our possessions." "He will charge a fee that I cannot afford." A man should choose his lawyer with the same discrimination that he uses when he selects his family physician and he should trust him to the same extent.

"DEAR MR. AND MRS. SMITH:" is a letter about making a will. It is written by a layman in the simple language of the man in the street. Its basic assumption is that God is the owner and man is only the temporary possessor of what God has entrusted to him. This statement just about exhausts the sermonic exhortation contained in the letter. The rest is made up of cold, hard facts that any man or woman should know about the important business of making a will.

There are six simple "do's and don'ts." There are eight things a man should think through before he sees his lawyer. There are suggestions for the Christian steward who has learned to think in terms of the Kingdom of God: his local church, his pastor, the world-wide enterprises and institutions of his denomination.

Princeton Theological Seminary is not mentioned in the letter. In the final pages of the leaflet which follow the letter, it is presented as one of the many worthy causes which the maker of a will may wish to remember.

While the leaflet is written to be read and understood by the layman, and while its counsel is not to be construed as professional legal advice, it does represent the result of conferences with eight lawyers, two investment counselors, two tax specialists, one banker, and two officials in the Department of Internal Revenue in Washington. It ought to be trustworthy.

A copy of this leaflet, "DEAR MR. AND MRS. SMITH:" is being mailed to every alumnus of Princeton Seminary. We shall be grateful for your usual loyal cooperation in making it available to persons who may appreciate its counsel.

PRINCETONIANA

Lefferts A. Loetscher

The Opening of Seminary

The annual Orientation Program for new students, conducted this year September 24-28, proved if anything even more effective than usual. Entering students feel increasingly appreciative of the opportunity to accumulate preliminary information and to become adjusted to their surroundings and work before classes start. Administration, Faculty, and upperclass students all had a part in the undertaking. On the first day the entering students had dinner in the Campus Center with the Faculty, including this year also the wives of Faculty members, and the Student Council. On Saturday afternoon there was a tour of the town, followed by attendance for many at the Princeton-Rutgers football game. But the program was very far from being all play and no work. Members of the administration discussed various aspects of Seminary life: representatives of the Faculty spoke about the curriculum, members of the Student Council dealt with student life.

When the fall enrollment of students of all classes was completed, it was found to be the largest of any opening enrollment in the Seminary's history—463. Analyzed by classes there are 107 graduate students, 108 seniors, 117 middlers, 118 juniors, and 13 special students. Of this total, 36 are taking the M.R.E. courses.

Launching on a new year's work is always a thrilling experience, and for many a new student it has special interest. An alumnus visiting campus at the opening of Seminary this fall, Dr. G. Raymond Campbell of Oklahoma City, reports his impressions in his church news sheet. "I couldn't put my finger on 'it' until right at the end," he writes. " 'It' was something I sensed as soon as I stepped off the Pennsylvania Railroad from Newark and walked up the track to climb into the little two-coach shuttle from the junction into Princeton station. . . . It came back stronger than ever before when chapel time came. First it was the bell calling the students in from the campus to attend the first chapel of the new scholastic year. I had forgotten how wonderful it was to be there in the chapel when four hundred men's voices opened on the first hymn: 'Immortal, invisible, God only wise.' . . . 'It' came all the stronger as the professor leading the chapel service for these new theological students, as well as the older ones, read from the Bible, yet 'it' was not quite the same because he read from the Phillips translation. . . . Then all at once 'it' was there, plain and simple in the last words of the final stanza of the Psalm sung to the familiar Martyrdom tune: . . .

" 'Who with abundance of good things
doth satisfy thy mouth;
So that, even as the eagle's age,
Renewed is thy youth.'

"Yes, that was what 'it' was. 'Renewed was my youth,' for today, when

I visited the campus of the Theological Seminary at Princeton, it was exactly twenty years after I first came on to this campus, breathing heavily from carrying my bag up the hill, half scared from being in a new community and about to start on a new experience half a continent from home, setting out to try to become a servant of Jesus Christ in His Church.

" 'Renewed is thy youth.' It is good to go back to the old campus, twenty years after, just as school is starting. I had forgotten, but now I remember."

Election of Dr. Clarke

The Board of Trustees at its October meeting took unanimous action extending a call to Dr. James W. Clarke, minister of the Second Presbyterian Church, St. Louis, Missouri, to accept the Francis Landey Patton Chair of Homiletics. Dr. Clarke will begin his teaching in the second term of the current year.

Dr. Clarke was born in Glasgow, Scotland, and was educated in Glasgow and Montreal. He served in Manitoba, where he worked as a student missionary for the Presbyterian Church in the North of that Province with the incoming settlers and lumberjacks.

He was minister of a country church for five years; Moderator of the Presbytery and took a leading part in the Union of the Methodist, Congregational and Presbyterian Churches, consummated in 1925. In 1927 he was called to Montreal, where he served first in Rosemont and then in Westmount. He was called to Winnipeg in 1932 to the historic Knox Church, which stands in the center of the city, and is the mother of Presbyterianism in the Canadian West.

During the First World War he served overseas for four years, and was awarded the Military Cross at the Battle of Amiens.

He served as Professor of Homiletics in McCormick Theological Seminary, Chicago, from 1941 to 1944.

Since 1944 Dr. Clarke has been pastor of the large and influential Second Presbyterian Church of St. Louis.

Dr. Clarke was the Commencement Speaker last June.

Faculty

The Methodist devotional magazine, *The Upper Room*, last fall awarded to Dr. Mackay its annual Upper Room Citation. After listing his numerous activities, the Citation described him as "Dedicated ambassador of Christ to many nations, especially Latin America, a devoted servant of Christ, a great theologian, a world figure who has given dynamic leadership to creating a world fellowship of believers."

Dr. Metzger was recently chosen as the American representative on the Editorial Board of the newly established international journal, *New Testament Studies*, a quarterly published by the Cambridge University Press.

Presbyterian Field Work Directors held their annual meeting at Lincoln University Seminary, October 22-23. They discussed problems connected with the integration of field work in the total program of theological education. Much time was spent at this meeting in discussing a manual on field work, to be entitled "Ministers in Training" which is being produced by this Field Work Directors' organiza-

tion with Dr. Wilson of Princeton Seminary as editor. It will be a symposium written by Presbyterian field work directors, together with outside contributors who are recognized authorities in the field.

Work on the new Presbyterian hymn book is moving forward steadily. There are five Presbyterian and Reformed church bodies cooperating in this undertaking—the Presbyterian Church in the U.S.A., the Presbyterian Church in the U.S., the United Presbyterian Church, the Associate Reformed Presbyterian, and the Reformed Church in America. More than half of the typesetting has now been completed, and it is expected that the book will be available in the autumn of 1955. Dr. Jones of this Seminary is the editor.

The former Reference Librarian, Mr. Jack H. Goodwin, resigned to become the Librarian at the Protestant Episcopal Seminary of Virginia at Alexandria. The Reverend Walter R. Hards, who has been taking his doctoral work at Princeton Seminary, succeeds him as Reference Librarian.

The annual Trustee-Faculty-Student dinner was held again this year in the Campus Center, on October 12. Trustees' committees had been meeting the day before, and the Board as a whole during the day. Dr. Ralph Cooper Hutchison, President of Lafayette College and a Trustee of the Seminary, delivered the address.

The Faculty Club has been meeting from time to time, and has continued to prove itself a source of good fellowship and stimulation. The first meeting, on November 6, was in the form of the annual Faculty Retreat, though held this year on campus, in the Campus Center. The subject was "Princeton Seminary as a Christian Community," with addresses by Drs. Homrighausen and Piper, followed by discussion. The Faculty Club met again on December 2 and was addressed by Dr. Fritsch. During his sabbatical leave last spring and summer he was in the Holy Land, and during part of that time was Visiting Lecturer at the American School of Oriental Research in Jerusalem and also did archaeological work with Professor Kelso at Bethel. His talk, illustrated with slides, dealt with his visit, and especially with the manuscripts recently discovered in the caves of the desert region of Judaea.

Representing the survey of theological education in America which is being conducted currently under the auspices of the American Association of Theological Schools, Dr. H. Richard Niebuhr and Dr. Daniel D. Williams, Director and Associate Director of the survey, visited the Seminary Faculty. They had a dinner meeting with the Faculty at which problems of theological education were discussed, and interviews were held with individual representatives of Administration and Faculty. The volume to be produced by Dr. Niebuhr and his colleagues on this survey is awaited with great interest.

Campus Life

As part of the Orientation Program for new students, though conducted after the rest of the orientation is completed, a series of retreats are held for juniors each year. These are intended by way of anticipation to aid the entering students to adjust readily to the work and purposes of the Seminary. In addition, a number of retreats for spe-

cial groups are held during the year. On October 15-16, for example, a retreat was held for the Evangelistic Fellowship with a student leader and three Faculty speakers. For some years now, retreats have played and do play an important part in the total life of the Seminary. It has been found that a two-day withdrawal from the campus for the purpose of prayer and concentrated thought about a particular area of student or ministerial life can be most helpful.

The annual Day of Prayer was held on November 10, with classes suspended for the day. Dr. Lehmann led early morning devotions, and Dr. Hofmann addressed the chapel service with the subject, "Why Can We Pray?" which was followed by discussion groups with a Faculty member as resource leader at each. Dr. Macleod presided at the afternoon intercessory prayer service, and Dr. Gehman and Dr. Roberts conducted a closing communion service in the evening. This Day of Prayer each year means a great deal in the life of the Seminary.

Various groups have been meeting on the campus from time to time. On October 22-23, the Interseminary Regional Council held its meeting here. Princeton Seminary students have been active in this movement for years, and it frequently comes to this campus.

Enlistment and Candidate Chairmen of presbyteries in New York, eastern Pennsylvania, and New Jersey met here on November 22 with representatives of the Faculty and of the Presbyterian Boards of National Missions, Foreign Missions, and Christian Education. The Rev. Marcus J. Priester is in charge of the Church's program of enlistment for Christian vocations.

Recent years have seen fine accomplishments in field work service by the Seminary's students. More than fifty student churches in the last five years have, under the leadership of their student pastors, developed into full-time pastorates, an average of better than ten a year. This has been a splendid showing, but it has had the effect of decreasing the available student pastorates at a time when the student body has been increasing rapidly. This of course means that there are more applications by students for positions as assistant pastors and as assistants in Christian education. The Director of Field Work, Dr. Wilson, would be happy to hear from any pastors who might desire student assistants.

An interesting recent development has been the setting up of clinical courses for Seminary credit at Skillman and at the State Hospital in Trenton. In addition, a number of students are assisting chaplains in hospitals. Recent years have seen a number of students looking toward specialized service in the field of institutional chaplaincy.

Choir

The summer choir tour has become an institution in the Seminary. Last summer the itinerary covered the northern Midwest, eastern Canada, and New England, singing 115 times in eight weeks. The Choir sang in churches, schools, hospitals, prisons, military camps, homes for the aged, young people's conferences and on the radio and television. The Choir started out on Commencement Day, June 8, keeping an engagement that evening in up-state

New York. From New York they went into Pennsylvania, Ohio, Indiana, Illinois, Iowa, Wisconsin, and Michigan. Then they crossed into Canada, singing in Ontario and Quebec, then going into the Maritime Provinces, New Brunswick, Prince Edward Island, and Nova Scotia. The way home was through New Hampshire, Vermont, and New York, the last engagement being on August 2. The tour brought great inspiration to many, as letters attest. Through the years the work of the Choir has been influential in recruiting for Christian service, and quickening Christian interest in many a local church and community. Choir members, too, whether on summer tour or on Sunday engagements during the winter, receive great inspiration and broadening of experience in rendering service.

During the winter the Choir goes out filling three engagements each Sunday. It is necessary for churches desiring a Sunday engagement from the Choir to make arrangements far in advance, as some dates are reserved as much as two years in advance.

In addition to its full Sunday schedule the Choir does some special singing during the winter. On Thanksgiving Day they sang in Grand Central Station. As this goes to press they are to render a Christmas Musical Program along with other choirs of the Seminary on December 7. On January 7 at 10 a.m. they are scheduled for a broadcast over Columbia Network with the "Church of the Air," and on February 7 they will be singing to the soldiers at Fort Monmouth.

Theology Today

The high caliber of *Theology Today* is exemplified in the current issue for January. Dr. Piper analyzes the life of the individual Christian and the power of the Holy Spirit in an article entitled "The Power of the Christian Life," while Dr. Hendry in another article gives an historical treatment of the famous "Filioque" controversy and points out aspects of the problem which still require further exploration. Dr. V. E. Devadutt, former guest professor at Princeton Seminary, writes a timely article on the ecumenical movement: "After Evanston—What?" Mr. Will Herberg, who has executive responsibility for educational welfare in one of the leading labor unions, writes on "Biblical Faith and Natural Religion." Those who are conducting the survey of theological education for the A.A.T.S. —Drs. H. Richard Niebuhr, D. D. Williams, and J. M. Gustafson—have contributed an interesting and timely paper on "The Main Issues in Theological Education." There are other articles, too, of great interest and value.

In Memoriam

The alumni will be saddened to learn of the death of Mrs. Paul Martin, who died in the Princeton Hospital on October 13. The deep sympathy of all friends of the Seminary goes out to Mr. Martin.

ALUMNI NEWS

Orion C. Hopper

New Alumni Associations

Baltimore Synod: On November 29th, a group of ten of our representative alumni from Baltimore, Wilmington and the District of Columbia met for luncheon with your Alumni Secretary at the Hotel Stafford, Baltimore. Dr. Lloyd G. Ice, pastor of Govans Presbyterian Church, Baltimore, presided. They met to consider the organization of an alumni association for the Synod of Baltimore.

The conference resulted in an unanimous and most enthusiastic decision for the organization of a Synod and three Metropolitan associations within the Synod: one in the Baltimore area; one in the Wilmington area; and the revitalization of the District of Columbia association. It was suggested that our alumni meet once a year for a Synod Fellowship. The first Synod meeting is to be held in Baltimore, the next at Wilmington, and the next in Washington, D.C.

It was also decided to organize a Metropolitan association in each of these areas. Conveners for organization were appointed. Emphasis was placed on Fellowship and Program.

The following alumni were present at this meeting: from Baltimore, Lloyd G. Ice, Walter R. Cremeans, Henry Seymour Brown, Lewis McK. Evans, Jr., A. Brown Caldwell, Allan G. Moore, and David W. Weaver; from District of Columbia, Lloyd G. Brown, Richard B. Pursel; from Wilmington, Robert M. Russell, Jr.

Organized Alumni Associations

Cincinnati: The Cincinnati Alumni Association held its Annual Meeting on Monday, November 8th, in the First Presbyterian Church, Hamilton, Ohio. This was a luncheon meeting. Dr. Elmer G. Homrighausen was the guest speaker. The following officers were elected for the ensuing year: President —John A. Lampe, pastor of the host church, Hamilton, Ohio; Secretary—Laurence L. Hucksoll, pastor of the Norwood Presbyterian Church, Norwood, Ohio.

New York: The Greater New York Alumni Association met for its annual gathering on Tuesday, November 9th, at Masonic Temple. Dr. Mackay and your Alumni Secretary were guests. President Fred Druckenmuller introduced Dr. Mackay. Dr. Mackay's address included some reactions to his moderatorial year, and items of interest as to the Seminary and the new Seminary year. Dr. Mackay spoke on "The Relation of the Ecumenical to the Local." Your Alumni Secretary was invited to bring our alumni up to date as to Alumni Relations, Placement, and the Biographical Catalogue. The following officers were elected: President —Dan C. Thomas, New Rochelle, N.Y.; Vice-President—Joseph C. Dickson, Upper Montclair, N.J.; Secretary—Luther M. Hollister, Stony Point, N.Y.; Treasurer—Harry C. Ulrich, White Plains, N.Y. The following members of the Executive Committee: William T.

P. Rambo, Bellmore, N.Y.; Olin McK. Jones, New York City; Hugh M. Miller, Dover, N.J. The mailing list of the Greater New York Alumni Association includes the names of 346 alumni.

Biographical Catalogue

We look forward in the near future to the completion of the Biographical Catalogue. The alumni will receive from the Alumni Office an announcement of the date of publication. The price will be $4.00 per volume; the cost for reserved copies will be $2.00.

The Autumn Alumni Conference

The attendance at the Autumn Alumni Conference in September was most gratifying. The theme of the Thursday afternoon session was "Echoes of an Ecumenical Summer." The discussion was led by Doctors Mackay, Lehmann and Homrighausen. Dr. Mackay reported on the International Missionary Council; Dr. Lehmann on the highlights of the meeting of the World Presbyterian Alliance, and Dr. Homrighausen spoke of his reactions to the World Council of Churches Assembly. The Thursday evening and Friday morning sessions were conducted by Dr. Paul E. Scherer, the Conference Leader. Dr. Scherer is Brown Professor of Homiletics at Union Theological Seminary, New York.

The next Autumn Conference will be held Wednesday and Thursday, September 21, 22, 1955.

ALUMNI NOTES

[1907]

Harry C. Shiffler is now Associate Pastor of the Central Presbyterian Church, Des Moines, Iowa.

[1908]

Chester W. Todd was elected Stated Clerk of Northumberland Presbytery. He resides at Picture Rocks, Pa.

[1913]

William K. C. Thomson is Stated Supply of First Presbyterian Church, Kissimmee, Fla.

[1914]

Clifford H. Graves is pastor of the Community Church, Darby, Mont.

Charles W. H. Sauerwein is supply pastor of the Bethany Evangelical Reformed Church, Salem, Ore.

[1915]

James P. Lytle is now pastor of the recently merged Presbyterian and United Presbyterian Church at Prospect, Pa.

[1920]

Joseph C. Stuart was recently elected Stated Clerk of the Presbytery of Blairsville.

[1922]

Walter Bruggeman is chaplain at the Veterans Administration Center, Kecoughtan, Va.

Weaver K. Eubank is pastor of the First Presbyterian Church, New Smyrna Beach, Fla.

Harvey A. Hood is pastor of a Larger Parish unit, Board of Church Extension, Chicago Presbytery.

Edmund Lee Marousek has recently been elected Stated Clerk, Synod of Iowa, and Treasurer of Synod Benevolences.

[1923]

Earl C. McConnelee is pastor of the church at Carlyle, Kan.

Glenn P. Reed has been appointed Foreign Secretary of the Board of Foreign Missions, Asmara, Eritrea, West Africa.

Joseph C. Sayers is now serving the Dutton Memorial Church, Ft. Pierce, Fla.

[1926]

Arsen A. Goergizian is pastor of Euphrates Church, Providence, R.I.

Eugene W. Pilgrim is chaplain at the Veterans Administration Center in Togus, Me.

[1927]

Calvin Lee is doing pastoral work among the Chinese in Detroit, Mich.

[1928]

Fred H. Leach has been appointed Professor of Philosophy at Hampton Institute, Hampton, Va.

William Otterbein Rhoad has been called to the Presbyterian U. S. Church, McDowell, Va.

Johannes G. Vos is Assistant Professor of Bible at Geneva College, Beaver Falls, Pa.

[1929]

Lloyd S. Bowman is a member of the faculty of the School of Religion at Bob Jones University, Greenville, S.C.

Luther Craig Long is now Director of Psychological Services at the Florida Farm Colony for Mentally Defective at Gainesville, Fla.

Peter F. Wall is doing graduate work at Edinburgh, Scotland.

[1930]

Merlin F. Usner is pastor of a new U. S. Presbyterian Church in suburban Birmingham, Ala.

[1931]

Charles L. Cureton, Jr. has been appointed Associate Executive of the Synod of New Jersey.

James M. Moffett has been called to the pastorate of First Church, Oyster Bay, N.Y.

William F. Rogan is pastor of First Church of Gainesville, Texas.

[1932]

Peter A. De Jong has been called as pastor of Ebenezer Reformed Church, Leighton, Iowa.

Arsham G. Yeramian is pastor of Bethel Armenian Church, San Francisco, Calif.

[1933]

Edward H. Johnson is Secretary for Overseas Missions, Presbyterian Church in Canada.

Robert W. Jones has been called to the First Church, Fairbury, Neb.

Wilfred L. Steeves is pastor of the First Baptist Church, South Amboy, N.J.

[1934]

Frederick G. Klerekoper is now pastor of the First Presbyterian Church, Artesia, N. Mex.

[1935]

Osborne L. Schumpert has been called to the pastorate of Central Church, Terre Haute, Ind.

Raymond P. Sharp is now pastor of the Church at Laurel, Va.

[1936]

David R. Bluhm is Professor of Religion and Philosophy at Iowa State Teachers College, Cedar Falls, Iowa.

Clifton Earl Moore has been appointed Director of Radio and Television for the Presbytery of Los Angeles.

Lester I. Snyder is Director of Field Service, Norfolk District, Methodist Church, Norfolk, Va.

[1937]

John A. Troxler is pastor of the 76th Street Church, Birmingham, Ala.

[1938]

Theodore F. Kennedy has been called to the pastorate of the First Church, Conshohocken, Pa.

Joyce L. Ranum is pastor of Shepherd of the Hills Lutheran Church, Hopkins, Minn.

[1939]

Alvin K. Bailey has become a member of the faculty of Theology at the University of Manchester, Manchester, England.

Arthur Copeland has become an assistant pastor of The Old Stone Church, Cleveland, Ohio.

Alfred William Murschel, Jr. was called to the pastorate of Immanuel Church, Danville, Ill.

[1940]

Homer L. Goddard, Jr. and Mrs. Isabell May Goddard, '47, are now living in Richland, Wash., where he is pastor of the West Side United Protestant Church.

Allan E. Schoff is now the pastor of the Lake View Church, Chicago, Ill.

[1941]

Hugh F. Ash has been called to the pastorate of the Village Chapel (Presbyterian U.S.), Charleston, W.Va.

James H. Bell has been called to First Church, LaCrosse, Wis.

W. Harvey Jenkins is pastor of the Church at Humboldt, Tenn.

Edwin P. Rogers is doing graduate work at San Francisco Theological Seminary.

M. Richard Shaull is Professor in The Seminario Presbiteriano de Campinas, Brazil.

[1942]

John L. Burkholder is a Teaching Fellow in Theology at the Seminary.

Arthur C. Haverly is now affiliated with the Presbyterian Ministers Fund, Philadelphia, Pa.

Ernest O. Kelloway has become pastor of the Bethel Methodist Church, Camden, N.J.

Cedric Holman Jaggard has been installed as pastor of the Westminster Church, Phillipsburg, N.J.

Robert L. Lucero has been called to the First Church, Tontogany, Ohio.

[1943]

Philip W. Barrett is pastor of the First Church, San Jose, Calif.

Edward A. Dowey, Jr. has been appointed Associate Professor of Church History at McCormick Theological Seminary.

Robert E. Hansen is pastor of the Presbyterian Chapel in Toledo, Ohio.

Joseph L. Jensen, Jr. has accepted the call to the Westminster Church, Dayton, Ohio, as Minister of Education and Director of Youth Work.

Lorenz Joseph Morrow of Essex, N.Y., has been elected Stated Clerk of the Presbytery of Champlain.

Phillips Moulton has been appointed Associate Professor of Religion at Sampson College, Indianola, Iowa.

John D. Rozeboom is Director of Education, Flint District, Methodist Church, Flint, Mich.

Robert K. Staley, Jr. is now serving as Minister of Christian Education of the First Church, San Bernardino, Calif.

[1944]

Roland W. Anderson has been called to the pastorate of the First Church, Anaheim, Calif.

Charles R. Eble is pastor-director of The Larger Parish, The Tunnelton, Clarksburg, Ebenezer, and Jacksonville, Pa., churches.

Richard B. Lugabill is serving The Edwards Church, Northampton, Mass.

Ralph F. Maschmeier is pastor of the Trinity Evangelical and Reformed Church, Hartley, Iowa.

Frank M. Vanderhoof is Librarian of Swift Library, Chicago, Ill. He is also Lecturer in the Divinity School of the University of Chicago.

[1945]

David L. Engelhardt is the organizing pastor of a new Presbyterian church, Hutchinson, Kansas.

James F. Lundquist is assistant pastor at the Second Church, Baltimore, Md.

Thomas R. Maxwell is serving on the faculty of Toronto Bible College.

John Monroe Parker is pastor of Grace Baptist Church, Decatur, Ala.

Maurice D. Robertson has been installed as pastor of the First Church, Cumberland, Md.

John D. Thomson has been appointed by the Board of National Missions as Sunday School Missionary at Clallam Bay, Wash.

[1946]

J. Carlton Forshee is pastor of administration at the Hennepin Avenue Methodist Church, Minneapolis, Minn.

Robert Owen McLeod has become pastor of the First Church, Central City, Neb.

Paul D. Votaw has become pastor of the Community Church of Gashland, Mo.

[1947]

Imre Bertalan has been called to the pastorate of the Hungarian Evangelical Reformed Church, Passaic, N.J.

John D. Craig has been called to the pastorate of the Central Church, Houston, Texas.

Willard M. Galloway is doing graduate work at the Seminary.

Gordon F. Garlington, Jr. is now pastor of the First Church, Lovington, N. Mex.

John Charles Herbert is pastor of the Clifton Evangelical United Brethren Church of Cincinnati, Ohio.

William P. Lytle is doing graduate work at the Seminary. Mrs. Lytle (Faith Williamson '48) is also studying at the Seminary.

Donald M. Meisel has been called to the pastorate of the Wyoming Church, Millburn, N.J. He has been awarded the degree of Doctor of Philosophy by the University of Edinburgh.

J. Barton Payne has been appointed Associate Professor of Old Testament at Trinity Seminary (Evangelical Free Church), Chicago, Ill.

M. Joseph Tjega is Stated Clerk of the Synod of Bassa, French Cameroun, W. Africa.

Wayne W. Witte has been installed as pastor of St. Johns Evangelical and Reformed Church, Cincinnati, Ohio.

Gervase J. Zanotti is pastor of the First Church, Manitowoc, Wis.

[1948]

Dezso Abraham has become pastor of Free Magyar Reformed Church, Perth Amboy, N.J.

Philip John Daunton is rector of the St. Michael and All Angels' Episcopal Church in Concord, Calif.

Orion C. Hopper, Jr. and Mrs. Elizabeth Hull Hopper ('53) are now living near Burlington, N.J., where he is pastor of the Providence Presbyterian Church of Bustleton.

Earl W. Morey, Jr. is pastor of First United Presbyterian Church of Pittsburgh, Pa.

Wesley A. Olsen is pastor of the First Baptist Church, Hillside, N.J.

Dorothy L. Schmidt is on a missionary assignment in Tokyo, Japan.

Stuart A. Snedeker is pastor of the First Methodist Church, Salem, N.J.

Raymond Lee Strong is doing graduate work at Jesus College, Oxford, England.

Richard F. Taylor is now pastor of the Church at Orange, Va.

[1949]

Walter J. G. Hards has been appointed Reference Librarian at the Seminary.

John F. Healy and Mrs. Healy (Mary K. Troupe '47) are doing graduate work at the Seminary.

C. Wayland James is a member of the faculty of the Department of Religion, Lafayette College, Easton, Pa.

John H. Marks is an Instructor in the Department of Oriental Languages, Princeton University.

Everett E. McPheeters is serving the First Church of Warren, Ark.

Charles Sherrard MacKenzie, Jr. has been installed as pastor of the First Church, Avenel, N.J.

Gayle Spann is pastor of the First Church of Forney, Texas.

Wallace W. Williams has been called to the pastorate of the First Church of Santa Maria, Calif.

[1950]

Sue O. Burt is the Director of Religious Education of the First Church, Fort Lauderdale, Fla.

Brevard S. Childs has received the degree of Doctor of Philosophy from the University of Basel.

Earl S. Christman has been installed as pastor of the Fourth Church, Albany, N.Y. Mrs. Christman was the former Jean Boleyn Cassat '50.

Berti George Fedor was called to the pastorate of First Church, Romulus, N.Y. and The Canoga Church. His residence is in Romulus.

Robert G. Foulkes is now chaplain at Presbyterian Hospital, Phila. During the past year he has done graduate work in counseling and has served as coordinator of the Pastoral Counseling program of the Temple University School of Theology.

Franklin L. Gould, Jr. and Mrs. Gould (Bertha Cresswell '52) are doing graduate work at Louisville Seminary.

Eugenio Illidge is doing graduate work at The Seminario Evangelico de Teologia in Matanza, Cuba.

James Roy King is a member of the faculty of Bloomfield College, Bloomfield, N.J.

Jacob Wm. Limkemann is enrolled as a graduate student at the Seminary.

Irvin K. and Mrs. McArthur (Margaret F. Olson '50) are Sunday School Missionaries at Uleta, Fla.

Timothy Ik Whan Moon is doing graduate work at the Seminary.

Hagen Staack has been appointed Head of the Department of Religion, Muhlenberg College, Allentown, Pa.

[1951]

John D. Bolens is now attending Union Theological Seminary, New York City.

John Bollier has been installed as the pastor of the First Church, Stroudsburg, Pa.

Donald Graham Burt has been installed as pastor of Calvary Church, Florham Park, N.J.

E. Luke Carlson has recently become pastor of the Methodist Church at Trevose, Pa.

Harry Bovard Cox, III, is serving as pastor of The Presbyterian Church, U.S., Farmington, Mo.

James K. Egly of Pilot Rock, Ore., was recently elected Stated Clerk of the Presbytery of Eastern Oregon.

Richard R. Gilbert has been appointed Assistant Secretary in the Division of Evangelism of the Board of National Missions.

George F. Gillette has been called to the pastorates of First Church, Trout Creek, Mich., and the First Church, Ontonagan, Mich.

Arthur E. Matott has recently been installed as pastor of the Featherbed Lane Church, New York City.

Thomas W. Nyquist was recently elected Stated Clerk for Presbytery of St. Cloud, Minn.

Robert T. Osborn is Instructor, Department of Religion, Duke University, Durham, N.C.

Robert A. Reighart has been installed as pastor of the First Church, Boonton, N.J.

George W. Vogel, Jr. has been appointed pastor and Director of Religious Education at Ganado Mission, Ganado, Ariz.

[1952]

William Moore Boyce, Jr. is Assistant Professor of Bible at Davidson College, Davidson, N.C.

Albert C. Burke, Jr. is serving the Presbyterian Church, U.S., as an evangelist in the Mid-Texas Presbytery.

Ralph Schenck Carpenter is supervising chaplain, N.J. Neuro-Psychiatric Institute, Skillman, N.J.

Milford W. Castrodale, Jr. is pastor of the First Church, Perry, Okla.

William H. Cohea, Jr. is now Stated Supply of Daniels Park Church, Cedar Rapids, Iowa.

Robert E. Coleman is pastor of the Methodist Church, Royal Center, Ind. He has received the degree of Doctor of Philosophy from the State University of Iowa.

Donald G. Cox has been appointed chaplain at Manteno State Hospital, Manteno, Ill.

Alexander Crossan, Jr. is doing graduate work at the Seminary.

Myron Pat Douglass is assistant pastor at the First Church, New York City.

Herbert R. Dymale is pastor at the Evangelical United Brethren Church, Arcanum, Ohio.

Ruth Grob is now Associate Professor of Bible and Philosophy, and Head of the Department of Religion at the College of Emporia, Emporia, Kansas.

Dan E. Hiett is doing graduate work at the Seminary.

Henry F. Jonas is minister of Christian Education of the First Church, Twin Falls, Idaho.

Chong-Soung Kim is pastor of the Korean Presbyterian Church of Reedley, Calif.

Donald R. Kocher is doing graduate work at Harvard University.

David Eugene Ling is pastor of the church at Elbow Lake, Minn.

Philip R. Magee has become the Associate Pastor of the First Church, York, Pa.

Raymond A. Martin is enrolled as a graduate student at the Seminary.

Anna Jane Molden is Director of Christian Education for students from Congregational churches at Iowa State University.

Charles R. Sheppard is doing graduate work at the University of Chicago.

Paul L. Snyder is pastor of the Brethren in Christ Church, Carlisle, Pa.

Charles B. Templeton has been appointed Secretary of the Division of Evangelism.

Gordon P. Wiles is now assistant pastor of the Second Church, Newark, N.J.

[1953]

Frederick J. Beebe has been called as organizing pastor of a Presbyterian church, Claremont, Calif.

William G. Birmingham has been called to the pastorate of the church at Port Kennedy, Pa.

Anne Carlucci is now adviser to the Board of Deacons and Social Action, University Presbyterian Church, University of Wisconsin.

Richard A. Couch is enrolled as a graduate student at the Seminary.

Robert E. Hoffman has accepted the pastorate of the Presbyterian Church (U.S.), Northfork, W.Va.

David Henry Hopper is enrolled as a graduate student at the Seminary.

John Calvin Knox Jackson is assistant pastor at St. Mary's-Haddington and doing graduate work at Edinburgh University, Scotland.

David H. Johnson, Jr. has been called to the pastorate of First Church, Baxter Springs, Kansas.

Louis Kereszturi is doing graduate work at the Sorbonne, Paris, France.

Yun Kuk (David) Kim is a graduate student at Western Theological Seminary.

George S. Knieriemen, Jr. and his wife, Mrs. Cheryl M. Robb Knieriemen ('50) are residing in New Vernon, N.J. Mr. Knieriemen has been called to the First Church of New Vernon.

Lois Kyn-Oak Lee is doing graduate work in the Department of Social Sciences at Indiana University, Indianapolis, Ind.

Leslie G. Mayo is pastor of the Community Presbyterian Church of Irvington, Calif.

Richard J. Oman is a Teaching Fellow in Christian Philosophy at the Seminary.

Horace B. Montgomery, Jr. is pastor of the St. John's Syrian Orthodox Church, Cedar Rapids, Iowa.

Alfred A. Schlorholtz has been assigned to Lahore, West Pakistan, as a rural evangelist by the Board of Foreign Missions.

[1954]

Albert Ernest Bailey is a Teaching Fellow in Pastoral Theology at the Seminary. He is doing graduate work, and is Stated Supply of the Mt. Airy Church, Ringoes, N.J.

Nelson E. Beck is pastor of the church at Bensalem, Pa. (Correction)

William H. Bender is pastor of the Sullivan First Church, Green City, and Milan Churches, Mo.

George Horace Bowman is chaplain's assistant at Nupunga Chapel, Okinawa.

Doris Caldwell has been appointed Director of Christian Education in the church at Dobbs Ferry, N.Y.

James Campbell has been called to the associate pastorate of the Trinity-Olivet Parish, Detroit, Mich.

Robert P. Carter has been appointed Assistant Secretary of the Board of Education, Presbyterian Church of Canada.

Philip O. Evaul is on the staff of the Board of Foreign Missions, Chicago, Ill.

Joseph Charles Fowler has been installed as pastor of the Second Church, Union, N.J.

Philip A. Gangsei is pastor of Faith Evangelical Lutheran Church, St. Charles, Minn.

Thomas W. Gillespie has been installed as the Organizing Pastor of a new Presbyterian church at Garden Grove, Calif.

Roger Lewis Gilstad is Director of Religious Education, Grace Baptist Church, Trenton, N.J.

Stewart D. Govig is pastor, Bethlehem-Trinity Lutheran Parish, Grand Marais, Minn.

Marvin R. Henkelmann has been installed as pastor of Central Moravian Church, Bethlehem, Pa.

Richard C. Hoefler has been appointed Professor of Practical Theology at Lutheran Theological Southern Seminary, Columbia, S.C.

Roland F. Hughes is now assistant pastor at Grandview Community Presbyterian Church, Glendale, Calif.

Frederik V. Jensen is resident pastor, St. Peter's and Bethany Lutheran Church, Salmonhurst, N.B., Canada.

Virgil L. Jones is assistant pastor of St. James Presbyterian Church, New York City.

George H. Kehm has been appointed Associate Director of the Christian Student Foundation of the Michigan State College.

John C. Kinsey is Stated Supply at Blue Lake and Trinidad Churches, Calif.

Murray J. Kiteley is serving in the U.S. Army.

Clyde N. Kraus has been appointed Assistant Professor in Bible, Goshen College, Ind.

Harold G. Kruger is pastor of the Central Lutheran Church, Mason City, Iowa.

Chester M. Lewis is pastor of the Presbyterian Church, Atwood, Ont., Canada.

David B. Lowry has been appointed chaplain intern, St. Elizabeth's Hospital, Washington, D.C.

Fred W. MacLean is pastor of St. Martin's Evangelical Lutheran Church, West Webster, N.Y.

Robert L. Montgomery has been called to the pastorate of the Presbyterian Church, Spencer, W.Va.

William J. Peck has been called to the pastorate of First Church, Weatherly, Pa.

Charles Ross, Jr. is pastor of Oceana Presbyterian Church, Oceana, W.Va.

Richard C. Rowe is serving as acting director of Halsey Memorial Press, French Cameroun, West Africa.

Jack L. Sersig is pastor of the Messiah Lutheran Church, Staten Island, N.Y.

Geraldine Simmons is Director of Religious Education, First Church, San Angelo, Texas.

George C. Stulting has been called to the pastorate of the Rhawnhurst Church, Philadelphia, Pa.

Allan Hollister Swan has been called to the pastorates of the Valmont and Nederland Churches in Colorado.

Gilbert Ray Worley is assistant pastor and director of Christian Education of the Annandale Baptist Church, Annandale, Va.

TRUSTEE MEMORIAL MINUTES

HAROLD ELLIOTT NICELY

Harold Elliott Nicely was a member of the Board of Trustees of Princeton Theological Seminary from the tenth of October, 1939, until his death on the sixth of June, 1954. For the last sixteen years he served as minister of the Brick Presbyterian Church in Rochester, New York.

Born of missionary parents in Beirut in 1900, Harold Nicely began his formal education in the public schools in Chicago, where his father became a minister. Receiving a Bachelor of Arts degree from the University of Chicago in 1921 and a Bachelor of Theology degree from Princeton Theological Seminary in 1924, attaining Master of Arts from Princeton University the same year, he then studied at Westminster College, Cambridge, England, in 1924 and 1925. From England he returned to the United States to supply the pulpit of the Westminster Presbyterian Church of Wilmington, Delaware, from which post he was called to be graduate secretary in the Philadelphian Society of Princeton. In 1926 he became pastor of the Westminster Church in Wilmington. After four years, he accepted the call to the Central Brick Presbyterian Church of East Orange, New Jersey, eight years later going to Rochester. Washington and Jefferson College awarded him the degree of Doctor of Divinity in 1941 and in 1946 the University of Chicago honored him with its Honorary Alumni Citation. For several years during his pastorate in Rochester, Dr. Nicely served as guest lecturer in homiletics at Colgate-Rochester Divinity School.

On the 26th of June, 1926, Harold Nicely married Miss Dorothy R. Abbott of Denver, Colorado. Their three children are Patricia Elliott, William Abbott and John Washington.

In Milton's "Samson Agonistes" are these lovely, treasured lines:

> Nothing is here for tears, nothing to wail
> Or knock the breast; no weakness, no contempt,
> Dispraise or blame; nothing but well and fair
> And what may quiet us in death so noble.

A noble death because of a noble life. This we would record as the epitaph for Harold Nicely. In him was nobility of devotion; long, wide, and deep. Some of us on this Board knew our friend since our student days together. Time has not dimmed the recollection of his poise and certainty as a student, always a source of confidence. Over the years his ministry has been broad in its interests with significant and heavy responsibilities. From the local church to the community, the national church, the ecumenical movement; this was Harold Nicely's consecration. He was a Christian statesman. He saw clearly and lived courageously. He spoke as one who spoke with authority, for he thought things through, prayed, and obeyed. He did not preach out of the overflow, but from the deep stream of intellectual and spiritual discipline. His words were not many; they were chosen because of their weight, not because of their number. He loved freely but care-

fully, for he knew his love, like his Master's, must never fail. "Love never faileth" was the inscription in his book "What Religion Does to Men."

This Board is grateful to God for the life of Harold Nicely. This Seminary is a greater place because of him. The Church is stronger, and the world is better. We assure his devoted wife, his loyal children and all his faithful associates, of our fellowship with them in sacred memory, victorious faith, and comforting prayer. "Nothing is here for tears."

RAY VANCE

On Thursday, August 5, 1954, Princeton Theological Seminary suffered a great loss through the death of Ray Vance, Chairman of the Finance Committee. He was 68 years old.

Mr. Vance was born in Newton, Iowa, on September 7, 1885. He was graduated from Monmouth College in Illinois in 1909 and received a Master of Arts degree from Yale University in 1910. He began his career as a special agent to the United States Census Bureau, and in 1914 became an economist for the Association of Western Railroads.

From 1915 to 1927, Mr. Vance was president and secretary of Brookmire Economic Service, Inc., entered private practice as a consulting economist in 1928, and at one time was president of the Associated Consulting Economists of New York. He was a partner of Vance-Lagerquist Associates and its successor, Ray Vance & Company, from 1933 to 1936.

Mr. Vance was president of Vance, Chapin & Company from 1936 until 1942, when he joined Templeton, Dobbrow and Vance, Incorporated as Chairman of the Board, in which capacity he served until the time of his death. Mr. Vance was also a trustee of the New England Fund of Boston, an investment trust.

As Chairman of the Finance Committee of Princeton Theological Seminary, and as faithful member of the Presbyterian Church in Maplewood, he was extremely interested in religious work.

He was the author of books entitled "Business and Investment Forecasting" and "Investment Policies That Pay." He lectured on finance and economics at Yale, Dartmouth, Northwestern and New York Universities and the University of Pittsburgh.

Mr. Vance married the former Sara Hurd and they lived in Maplewood, New Jersey. They travelled extensively around the world. They were very congenial and had a very happy married life.

Those who knew Mr. Vance will remember him for his sparkling good humor and sincere interest in his fellow men. He was a man of deep understanding and warm heart.

Mrs. Vance became critically ill the early part of this year and a few months later Mr. Vance was stricken. In June they both returned from the hospital to their home. Mrs. Vance died the end of June but Mr. Vance had mercifully slipped into unconsciousness from which he did not recover. He passed to his reward in Heaven, not knowing that Mrs. Vance had preceded him about a month before and was waiting for him in one of the mansions of our Lord.

BOOK REVIEWS

The Interpretation of the Fourth Gospel, by C. H. Dodd. Cambridge University Press, 1953. Pp. xi + 478. $8.00.

This is not only the most voluminous of the numerous books written by the famous British scholar but also the most comprehensive one in that it integrates a great many detailed investigations into a total picture of the history of the Gospels. Unlike most commentators, Dr. Dodd keeps his commentary relatively short, while discussing in great detail the background and the leading ideas of the Fourth Gospel. One cannot but marvel at this display of a vast and solid erudition and the clarity with which the material presented is interpreted.

As was to be expected in the light of the author's former studies, special attention is paid to the Hermetic literature and to Philo. Dr. Dodd points out the paradox of the Fourth Gospel as being a work with a Jewish background yet also with Hellenistic forms of expression. In his exegesis the Cambridge professor attempts an approach which to this reviewer's knowledge is new and unique in New Testament study. Adopting the hermeneutical principle that interpretation of an ancient document requires that it should be understood in the way it was understood by its first readers, Dr. Dodd is not satisfied with investigating the original meaning and the historical origin of the terms used therein. He attempts, too, to gather the mentality of the people for whom it was composed. He suggests that on account of its language it would be read as a kind of religious philosophy. At the same time, however, he considers the Fourth Gospel as an apocalyptic work, though one that advocates "Realized Eschatology" i.e. the view that in the things Jesus did the Scriptures had been fulfilled.

The arrangement of the book indicates the author's exegetical outlook. Obviously he sees in John's Gospel a work in which the evangelist applied his philosophy of religion and his theology to the story of Jesus, lifting it thereby up to a higher level than the Synoptists. As far as I can see, this study does not seriously ventilate the alternative possibility that John's whole thinking might have been revolutionized by personal contact with Jesus. The exegesis is therefore primarily interested in the discourses of Jesus, while the stories are understood as material for theological interpretation given by Jesus, or the evangelist. This procedure is in line with Dr. Dodd's contention that the aim of the Fourth Gospel is "to set forth the knowledge of God which is eternal life" (p. 444), a view which contrasts strongly with the evangelist's avowed intention that "these things were written that you should *believe* that *Jesus* is the Christ, the Son of God, and that *believing* in him you should have life in his name" (John 20:31).

This consistently historical treatment of the Fourth Gospel given by a scholar of such accomplished erudition has the great merit of bringing to light the basic historical problem concerning the interpretation of John. Is John's Gospel meant to be a theosophic-mystagogic, or we might also say, gnostic treatise intended to set forth religious and theological ideas, or is it kerygmatic, aiming at presenting a picture of Jesus that is sufficiently detailed to show his mind and ministry, and sufficiently spiritual to elicit faith in this Jesus? To this reviewer there emerges from the Fourth Gospel no less than from the Synoptists a portrait of Jesus inaugurating a new age, to which the evangelist's profound ideas give background and depth.

Otto A. Piper

The Book of Acts. The English Text with Introduction, Exposition and Notes, by F. F. Bruce. (New International Commentary of the New Testament.) Eerdmans, Grand Rapids, 1954. 555 pp. $6.00.

The publication of Dr. Bruce's Commentary on the Greek text of Acts in 1951 (Tyndale Press, London) came somewhat as a disappointment to the many friends and admirers of this leader of Evangelical Christianity. With its vast erudition that work did

little to bring out the spiritual depth of Luke's second volume and was confined to a meticulous discussion of textual, linguistic and historical problems. Fortunately the editors of the ICNT gave Dr. Bruce another opportunity to present the rich fruits of his lifelong pondering over the spiritual message of the book.

This commentary is written in a simple and clear language so that non-theologians, too, will have no difficulty in understanding it. However, ample footnotes keep the reader informed on all the pertinent problems of literary and historical criticism. The exegesis is based upon the belief that the Bible is true. The commentary is not marred by vain attempts to make the content of Acts acceptable by means of critical elimination of "unbelievable" features. Dr. Bruce is not dogmatic, however, in his methods. He will quietly and fairly discuss various possibilities of interpretation, whenever the need for doing it arises.

At times there is a slight tendency apologetically to make unnecessary concessions to positivistic science or radical criticism. The "tongues of fire" (2:3), e.g. are transformed into "the sun's rays streaming through the colonnades and the arches of the Temple," though the writer is certainly aware of the fact that the appearance of an "aura" around the head of a spiritually outstanding person is a well attested phenomenon. Similarly, the hypothesis that Paul must have written Galatians prior to the "Apostles' Conference" because otherwise he would not be trustworthy seems to this reviewer an unwarranted concession made to radical critics.

Unlike some of the authors of the ICNT, the British theologian is more intent upon bringing out the spiritual values of Luke's account than theological ideas, and by doing so he succeeds in making the text immediately relevant to the modern reader.

OTTO A. PIPER

A Commentary on St. Paul's Epistle to the Galatians, based on lectures delivered by Martin Luther . . . in the year 1531. Fleming H. Revell Co., Westwood, N.J., 1953. Pp. vi + 567. $5.00.

Though Luther was in the first place an exegetical theologian, he never published his exegetical lectures. To him the study of the Bible was never an end in itself. Rather he approached it with the desire to find God's answer to the problems that vexed him. It is the results of those studies that he offered to the public in his numerous books and pamphlets. In turn, however, we must be grateful to his students for getting some of Luther's exegetical courses ready for the press, for with his "existential" approach he was able to show, how relevant the Bible is for the solution of man's most important and most intimate problems.

When in the more than three decades of his academic career Luther lectured on Galatians for the third time in 1531, some of his students took copious notes, and with his consent published them in 1535. In a preface written by the teacher himself the Reformer points out that he found in Galatians "the one doctrine which I have supreme at heart, viz. faith in Christ." Throughout the ages numerous people have been inspired by Luther's exposition of Justification as given in these lectures.

An English translation of the original Latin text was made in 1575, which in the revised form of the 1577 edition has been reprinted many times. Dr. Philip Watson, who has recently become the English authority on Luther, offers in the present volume a thoroughly revised edition of the early English text. The Elizabethan English of the original rendition has been slightly modernized, the many omissions of the sixteenth century translators have been carefully filled in and the whole has been meticulously checked against the critical text of the Weimar edition.

This new critical translation should prove to be a real boon for the study of Luther and the Reformation. Here is at last a most dependable tool for all those who lack a sufficient mastery of Luther's Latin. With his usual clarity, freshness and directness the Reformer lays bare the heart of his religion. It will be seen that unlike the schoolmen he did not consider Justification as a dry doctrine but rather as the principal work of God in Jesus Christ. There is hardly any other book of Luther's that points out so directly what

in his eyes is the connection between faith and the Christian life.

Some years ago, Dr. Theodore Graebner, of the Lutheran Concordia Seminary at St. Louis, brought out a "new abridged translation" of the same work (Zondervaan, Grand Rapids). Like Dr. Watson, starting from the original Latin text, Dr. Graebner made Luther "talk American" and "streamlined" his book. The two editions will co-exist side by side. There can be no doubt but that for those who want to read Luther's commentary for their devotion, the verbose and at times rather technical treatment of the original work will prove to be an obstacle rather than a help, whereas they will enjoy Dr. Graebner's translation. The scholar, however, will soon realize that he needs the firm and sure guidance provided by Dr. Watson.

Otto A. Piper

Two Essays on Analytical Psychology, by C. G. Jung. Vol. 7 of the Collected Works. Engl. tr. by R. F. C. Hull. Pantheon Books, New York, 1953. Pp. ix + 329. $3.75.

The present volume of C. G. Jung's Collected Works, all of which are to be published in a new and revised English translation in the Bollingen Series, is in many respects the most important one for those readers who do not intend to engage professionally in psychotherapy. The Swiss scholar expounds the basic principles which guide him in his approach to the problems of the human soul. All he has to say in other volumes about the genesis of psychic disturbances and their treatment no less than about the political, cultural and social problems of our age, presuppose the ideas developed in this volume. It contains the two famous essays on "The Psychology of the Unconscious" and "The Relation Between the Ego and the Unconscious."

Over against Freud and Adler to whom Dr. Jung was indebted in his early development, the author emphasizes the importance of the bi-polarity of the psychic life, or as he calls it, the "Law of Opposition." Whereas his predecessors sought the cause of psychic difficulties in a conflict between the individual and his environment, Jung holds that they are rooted primarily in an unbalance of the individual mind. Psychic life is energy in action, and thus the mental health of a person depends on the harmony between the opposite tendencies of his psyche, especially between his conscious and unconscious life. It is to the elucidation of the latter that Dr. Jung has devoted the larger portion of his studies. His main contribution in that respect lies in his differentiation between the personal and the collective unconscious.

While Freud and his followers consider the personal unconscious, i.e. lost memories, repressed wishes and subliminal perceptions, as the most important factors in the life of the individual, the Swiss doctor stresses the superior significance of the collective unconscious. The latter consists of the "deposits of the constantly repeated experience of humanity," i.e. in hereditary elements. They will come to light in mythology and in dreams. But what appears therein as an objective reality has to be interpreted as mental aptitudes. Consequently, in his analysis of the individual, Dr. Jung differentiates between the *persona*, i.e. the picture of himself the individual wants to present to others, the ego, i.e. the agent of one's conscious life, and the self, which is the core of one's individual existence, partaking of the collective unconscious, yet also controlling it consciously. Hence the basic urge in man is not towards pleasure (Freud) nor towards power (Adler) but rather towards a realization of one's self, which while implying the other two urges, keeps them in an equilibrium.

With this view of the unconscious and the individual, Jung adopts the religious philosophy of Schelling, yet gives it a psychological twist. This can be seen, e.g. in the fact that he advocates the necessity of religion. The "God" of his religion, however, is not a transsubjective and supramundane being, but rather "the independence and sovereignty of certain psychic contents which express themselves by their power to thwart our will, to obsess our consciousness and to influence our moods and actions."

Christian theologians will hardly agree with such a definition of God, and they will also find fault with his "gnosticism," his "aristocratic," almost antisocial view of life, and his brand of humanism. But there is nevertheless a close parallelism between the Chris-

tian idea of regeneration, and Jung's idea of self-realization. His philosophy offers therefore helpful suggestions for a re-thinking of the problems of Christian anthropology. What in man is there, e.g., that is to be reborn, and how is that entity related to God? To what extent does the ego preserve its identity in the process of redemption? What do we mean in terms of actual experience, when we speak of original sin, the Body of Christ, or man's natural knowledge of God? Dr. Jung has obviously taken all these questions seriously, and while we reject his answers, more satisfactory ones can be given only when we take those questions as seriously as he does.

OTTO A. PIPER

The Nazarene Gospel Restored, by Robert Graves and Joshua Podro. Doubleday & Co., Garden City, New York, 1954. Pp. xxiv + 982. $10.00.

Jesus and His Times, by Daniel-Rops. E. P. Dutton & Co. New York, 1954. Pp. 615. $5.00.

Jesus, Master and Lord, by H. E. W. Turner. A. R. Mowbray & Co., London, 1953. Pp. 377. 21s.

The simple yet essentially profound narratives in the Four Gospels have exercised a fascination on believer and unbeliever alike. Far more books have been written on the Life of Christ than about any other single individual. As a preliminary stage in writing these books, in each case the author must weigh historical and literary evidence and must combine the several pericopes in the Gospels. In this necessary process of weighing of evidence it frequently happens that the philosophical presuppositions of the weigher are quite as significant as the record to be weighed. An historian who begins his investigation by denying the possibility of miracles will never be convinced of their reality no matter how strong the historical evidence may prove to be. It happens, therefore, that books about the life of our Lord differ from one another as the underlying philosophies of the authors differ from one another.

The Nazarene Gospel Restored is a big book which makes a pretension of being a severely scientific treatise. In the Foreword the authors admit that they have left their earlier faith; one had been a devout Anglican, the other an equally devout Eastern European Jew. "It is less remarkable than may appear that we arrived eventually at a common point of view: both developed a historical conscience and ceased to hold orthodox beliefs long before we came to know each other in England during the recent war" (p. xvi). Collaborating with each other, they have worked out the thesis that the Four Gospels are irresponsible piracies from a single Aramaic tradition orally preserved. The chief methods which these ostensibly erudite authors follow in rewriting the Gospels are three: (1) they are content to admit as authentic evidence traditions preserved in documents written long after the New Testament (patristic, rabbinic, and even post-rabbinic sources), (2) they automatically reject every pericope which even hints at supernatural powers connected with Jesus, and (3) moulding the resulting amalgam of shreds of the New Testament, mixed with gnostic and rabbinic traditions, they produce a picture of Jesus who was essentially a good Palestinian Jew. The Jesus thus reconstructed by Graves and Podro belonged to a small apocalyptic sect which was organized along Free Essene lines. His chief sponsors were the members of the religious aristocracy of Jerusalem. These two authors know that "Jesus never identified himself with God, or even with the transcendental Son of Man" (p. 795) for "the evangelists falsely represented Jesus as having himself quarrelled with the Pharisees [and having] annulled the Law of Moses" (p. 794). Why or how someone who was so closely in harmony with Jewish thought of his day would be crucified as a troubler of Israel, these "historians" do not answer. The resurrection is explained as recovery from a death-like coma. Later Jesus, in humiliation, left Palestine as a self-exile, intending to return when the "Day of the Lord" finally dawned.

As a typical illustration of the quite cavalier regard for the New Testament records, reference may be made to the way Graves and Podro handle (or mishandle) the account of the Wedding at Cana. They write:

"'Woman, what have I to do with thee?' cannot have been spoken by Jesus to his mother; that would have been a breach of the Third Commandment." [The authors doubtless refer to the commandment about honoring one's father and mother; though why these words of Jesus should be thought to violate the commandment when contemporary Jewish practice countenanced the nefarious subterfuge of Corban (Mark 7:11), it is difficult to see.] "He must have been rejecting some other woman's invitation. . . . A simple substitution of 'Thou hast no wine' for 'They have no wine,' and of 'Mary' for 'his mother' at once makes sense of the story; the Mary in question is his Queen, the daughter of Simeon the Chaste. In contemporary theory (*Baba Mezi'a 59 a*) the man who listened to his wife's advice was in constant danger of hell fire" (p. 129). Here a wife is produced for Jesus from considerably less than was required to make Eve, and then a tradition preserved in the fifth century compilation (the Babylonian Talmud), spoken in jesting irony, is chosen as a standard by which to judge the likelihood that Jesus would have spoken sharply to her, rebuffing the suggestion implied in her words, not "*They* have no wine," but "*Thou* hast no wine." Such irresponsible playing with historical documents is unworthy of the name scholarship.

As a matter of fact the Biblical criticism which Graves and Podro have resuscitated is essentially a combination of that of David Friedrick Strauss's free-handling of the Gospel materials and Ferdinand Christian Baur's identification of Simon Magus in the Clementine Literature as Paul, the enemy of primitive Petrine Christianity. In other words, these two authors are about one century behind the times so far as critical scholarship is concerned. Relying upon imagination they rewrite history in a much more undisciplined fashion than Graves did even in his "Claudius" novels, where he attempted to rehabilitate that Roman Emperor by methods which professional scholars of the Classics have rejected as wholly arbitrary. With all its pretense of solid scholarship, this book is, at bottom, nothing more than a capricious and unhistorical romance.

Writing under the *nom-de-plume* of Daniel-Rops, Henry Jules Charles Petiot has become one of the leading writers of France today. An accomplished historian, his first book (so the publishers state) received a commendation of high distinction from the French Academy. With *Jesus and His Times* he has had his greatest success. First published in 1944 and now in its 400th printing in France, its appearance in English marks the fifteenth language into which it has been translated.

On the whole, this Life of Christ is written in a lucid and charming style. Not a little general historical and archaeological information is provided within the framework of the traditional pattern of the Life of our Lord.

The point of view of the author is that of a devout Roman Catholic. Where Daniel-Rops touches upon matters of the date and authorship of the New Testament documents he maintains a position well within the boundaries prescribed for such matters by the pronouncements of the Papal Biblical Commission. As regards Mary the Mother of Jesus, the author cites with approval, not only the meager accounts in the canonical Gospels, but also several traditions preserved in apocryphal romances of subsequent centuries. He holds to the perpetual virginity of Mary—*ante partum, in partu, post partum*—and must therefore explain the expression in the New Testament, "brothers of the Lord," as equivalent to "cousins of the Lord" (even though the Greek word for "cousin," which appears in Col. 4:10 regarding Mark, the cousin of Barnabas, is never used with reference to Jesus and his brothers and sisters).

It may be mentioned that the appendix in the French editions dealing with the presumed image of Jesus imprinted upon the holy shroud now exhibited at Turin, has been omitted in the English edition. Evidently the publishers deemed that the author's dallying with the possibility that this relic is genuine would weaken the impact of the volume upon a general English reading public. It is also significant that the scriptural quotations in the English rendering have been conformed to the King James version.

Unlike the irresponsible criticism of the first book mentioned in this review, and unlike the tendency of Daniel-Rops to abandon sound critical evaluation and to welcome apocryphal traditions of post-apostolic cen-

turies, the volume by H. E. W. Turner, who is Lightfoot Professor of Divinity in the University of Durham, is a thorough, lucid, positive, and well-informed book. Turner's aim is indicated in the sub-title of his work, "A Study in the Historical Truth of the Gospels." The volume is intended for the theological student as well as the minister in the parish who wishes to have a reliable and straightforward guide to the mass of recent work done by critical scholars on the Gospels.

Turner deals first with the sources of the life of Jesus, both canonical and non-canonical, and appraises their reliability. Then he discusses the evidence for Jesus' view of his Person (as Prophet, Wonderworker, Messiah, and Son of the Father). The teaching of Jesus is subsumed under the topics, "The Kingdom of God," "The Beloved Community," and "The Love of God and the Service of Man." Finally, he evaluates the evidence for the Resurrection of our Lord, and finds it to be overwhelming in amount and kind.

One could wish that Turner had been able to write with more conviction regarding the Virgin Birth and the Nature Miracles, the latter of which he leaves "in a kind of theological 'suspense account,'" but on the whole the reader will find much in this volume for which to be grateful. The author is thoroughly *au courant* with contemporary criticism of the Gospels, and at the same time maintains a wholesome and positive attitude toward the general credibility of the narratives. Altogether, this book is one of the most rewarding discussions of recent vintage, and it will doubtless serve for many years as a reliable guide to contemporary schools of Gospel criticism.

BRUCE M. METZGER

Dorothy Miner, ed., *Studies in Art and Literature for Belle da Costa Greene.* Princeton University Press, 1954. Pp. xviii + 502. $25.00.

This volume of studies is published as a tribute to the late director of Pierpont Morgan Library, Miss Belle da Costa Greene, who died in 1950. It was she who guided the development of the great Morgan collection during the first quarter century of its existence as a public institution. Known and respected by scholars in the field of the fine arts in this country and abroad, Miss Greene's tireless search for worthy objects of art and history—paintings, sculptures, books, and manuscripts—was responsible in large measure for the present existence of the marvelous collection of these *objets d'art* housed in the Morgan Library of New York City.

It must be said at the outset that this *Liber Amicorum* is an eminently suitable memorial to Miss Greene. Here fifty-one American and European scholars have contributed investigations in the fields of iconography, painting, architecture, sculpture, illumination and paleography of medieval manuscripts, book binding, textual, literary, and bibliographical studies. Among the essays which will doubtless be of greatest interest to the readers of the *Princeton Seminary Bulletin*, the following may be mentioned.

Eugene, Cardinal Tisserant writes on "Some Aspects of the Orient on the Eve of its Evangelization." As Librarian of the treasures of the Vatican Library, as well as an eminent orientalist in his own right, Tisserant sketches the main aspects of the conflict between Hellenism and Orientalism in the Near East during the early Christian centuries.

James Rorimer, the Curator of Medieval Art and Director of The Cloisters, Metropolitan Museum of Art, writes on the mooted problem of "The Authenticity of the Chalice of Antioch." This remarkable chalice, now exhibited permanently at The Cloisters, was hailed by some at the time of its discovery at Antioch in 1910 as the veritable Holy Grail, none other than the cup Jesus used at the Last Supper. On the basis of a report on the chemical and metallurgical evidence for the date of the chalice (prepared by Prof. E. R. Caley of the Department of Chemistry, Princeton University), Rorimer favors a fourth or possibly fifth century dating.

Mlle. Sirarpie der Nersessian, Assistant Director of Dumbarton Oaks Research Library, Washington, provides a full description of "An Armenian Lectionary of the Fourteenth Century." This manuscript contains the text of the "Jerusalem" type of Lectionary, with indications about the ceremonies performed at the holy places of Palestine on important feast days. The illustrator, Mkrtitch, supplies elaborate ornamentation which includes

portraits of prophets, apostles, and other saints next to the scriptural lessons read on their feast days, as well as scenes from both Old and New Testaments.

Wilhelm Koehler of Harvard and E. A. Lowe of the Institute for Advanced Study contribute studies on the History of the Vulgate, each describing aspects of a Latin manuscript of the Gospels in the Morgan Collection.

Father Theodore Peterson of St. Paul's College, Washington, assembles an enormous amount of information in a field hitherto very little studied, namely the calligraphy of Coptic illuminated manuscripts. He deals particularly with the style of the paragraph mark.

Father Patrick W. Skehan, of the Catholic University of America, describes, with many photographs, "An Illuminated Gospel Book in Ethiopic." Dating from the year 1400-1401, this noteworthy manuscript, now in the Morgan collection, contains a type of text representing the prolix and harmonistic recension resulting from the contamination of the older Ethiopic text by the Arabic vulgate text from Alexandria.

For many years the study of Greek Gospel Lectionaries has been the object of detailed study by Kurt Weitzmann, on the staff of both the Institute for Advanced Study and Princeton University. He has provided for this volume an interesting investigation of the iconography of what is perhaps the finest Byzantine manuscript in the possession of the Morgan Library, a Constantinopolitan Lectionary dating from the eleventh or twelfth century. With many photographs Weitzmann describes notable features of the illumination in this document, comparing them with illustrations from a wide range of other Greek Lectionaries which he has examined in many centers in Europe and the Near East.

The bare listing of the titles of certain other essays—such as, "Spenser's Pageant of the Seven Deadly Sins," "Blake's Vision of the Circle of the Life of Man," "The Relation of St. Ambrose to the 'Exultet' Hymn," "The Revival of Origen"—will be enough both to indicate the range of contributions and to whet the reader's desire to peruse this remarkable volume. After having examined more than twelve hundred volumes of *Festschriften*, the reviewer can testify that few surpass this one either in number and distinction of contributors or in range and variety of materials. It may be added that the Princeton University Press has produced a handsome specimen of typography and book-format entirely in keeping with the high caliber of the contents.

BRUCE M. METZGER

Through the Gospels to Jesus, by Dwight M. Beck. New York: Harper and Brothers, 1954. Pp. 468 plus xi. $5.00.

Professor Beck has been teaching the Gospel to college students for some twenty years and his book gives ample evidence of his experience in this field. He envisaged a broad scope in his book. Its plan makes amply clear that the Gospels can not be fully appreciated without adequate knowledge of the contemporary situation. As background the author furnished the reader with a description of the Holy Land, its government, economic and social life, and heritage of Judaism to which many references are found later. The history of the Gospels is traced through the early centuries with brief treatments of paleography, tradition, etc. In this respect the view of Augustine on the relationships between the Gospels could have been given since it influenced thinking on this important aspect of the Gospels for many centuries.

In the section dealing with the history of the Synoptic problem the reader finds an adequate cross section of recent trends. But since most of the recent solutions of the Synoptic problem rest on the theory of the priority of Mark's Gospel, something more could perhaps have been added about the possible priority of Matthew, which has been advocated in recent times by Chapman and Butler.

The author accepts the traditional views on the authorship of Mark and Luke, which he dates *c.* A.D. 64 and 85 respectively. He is rightly hesitant about the traditional view on the authorship of Matthew, and he dates it *c.* A.D. 85. It can be inferred from the book that the traditional view that the Apostle John wrote the fourth Gospel toward the end of the first century is regarded as likely.

But the beginning of the second century as a possible time of writing is not excluded.

The main part of the book deals with the content of the Gospels. The first three Gospels are dealt with in synopsis. Due to its unique character the Gospel of John is dealt with separately. The almost inevitably prosaic task to restate the content is enlivened by pointing up vital differences between the Gospels and by illuminating commentary which is often based on Jewish customs which obtained in New Testament times.

At times the reader detects influence of *Formgeschichte*: The authenticity of the stern saying about sin against the Holy Spirit and the parable about the wicked husbandmen is called into question. Peter's confession is regarded as a possible post-resurrection tradition. At other times the author is almost surprisingly retentive. The prophecy against Jerusalem, e.g., is not regarded as *vaticinium ex eventu*.

The author remains aware of the paradox between reason and faith, which often confronts the college student for whom the book is intended, and he attempts to solve it with the advice that science and religion are not enemies but essential pathways to reality. With this formula the emphasis falls on the spiritual and the symbolic significance of events which defy rational and physical explanation.

A weakness of an otherwise valuable book is the fact that it often rests content with the statement of opposing views without defending or refuting either and without informing the reader where the author himself stands. The total effect is a hazy picture of what the title leads the reader to expect. In this same vein it should be noted that the volume is obviously not intended to give much direct interpretation out of which theological axioms can crystallize.

The author compiled in the footnotes of his book an impressive and most useful bibliography of works in English. Another feature that increases the usefulness of the volume further is the commentary which is woven in from time to time.

The work is characterized by reverence and, in spite of certain criticisms, it is worthy of high recommendation as a source of a vast amount of information.

DANIEL J. THERON

Paul, by Martin Dibelius. Edited and completed by Werner Georg Kümmel. Translated by Frank Clarke. Philadelphia: Westminster Press, 1953. Pp. viii + 172. $2.50.

The manuscript of this volume went as far as the middle of the seventh chapter (p. 114) and was virtually ready for publication when death came to the eminent scholar who was formerly Professor in the University of Heidelberg. Kümmel, a former student of Dibelius, undertook the difficult task of completing another person's work.

The first chapter touches on the influence of Paul in the course of history, dealing with Marcion, Augustine, Luther, and John Wesley, and then proceeds with the various controversial opinions held about the Apostle by Paul de Lagarde, Friedrich Nietzsche, Stewart Chamberlain, and Ferdinand Christian Bauer. Turning to the sources for this work, Dibelius eliminated I and II Timothy and Titus as not genuine, and also rejected Ephesians as an imitation of Colossians. He thought that the author of Acts was in close touch with Paul personally, but regarded it as of secondary value compared to the letters of Paul. He rightly discarded the "romantic fictions" of apocryphal literature about the great Apostle.

He maintained that Paul can not be adequately understood apart from his environment of mystery religions, Stoic philosophy, and gnosticism, nor without due consideration of his strict, legalistic upbringing as a Pharisee in the Jewish tradition. So, e.g., his logic in terms of positive-negative and antithetical statements is Hebraic. As a Jew he remained averse to certain aspects of the culture of his time, e.g. images. Greek philosophy also had little influence on him.

The authors touched upon various interesting questions in the course of the book: The veil for women is explained as a means to enable her to ward off angels that would obstruct her upon entering the heavenly sphere. The thorn in Paul's flesh is regarded as epilepsy, the disease against which people used to spit (cf. Gal. 4:13-15). Paul's visions are linked to this affliction, but Dibelius is cautious not to explain his conversion as pathological. ". . . he turned from a religion

of righteousness to a religion of the sinner. Nor was he 'converted' from a false god to the true God, but from a wrong way of honouring God to the right way . . ." (p. 46).

Paul's missionary journeys are described from data found in Acts with lacunae in the brief account supplemented from information supplied by the epistles. Dibelius concluded that the epistle to the Galatians was addressed to the churches which Paul founded on his second missionary journey. Events in Paul's life are placed in their historical setting as corroborated by the usual external data from secular history: Gallio's proconsulship is dated A.D. 51/52, or less likely one year later (p. 79). The provincial governor, Felix, during whose term of office Paul was imprisoned in Caesarea, was replaced by Porcius Festus about A.D. 59 (p. 147).

Much of Paul's thinking started where his old ideas were upset—the absoluteness of the Law, a crucified Messiah, the dethronement of God's people, Israel. He himself observed the Jewish customs, but did not compel his congregations to do so. The moral aspect of the Law remained, however, and should be carried out "by virtue of the Spirit without special regulations (Rom. 8:4)" (p. 93). The crucified Messiah became the one in whose footsteps he had to follow and like the devotee in the mystery religions he had to live through figuratively what had happened to the god himself. This identification with Christ gave meaning to his own suffering in the execution of the duties of his apostleship. Paul's eschatology remained basically Jewish. In the main, it is concluded that Paul expected to be a living witness of the second coming.

In his struggle against Judaistic tendencies, against pagan influence, and against what is regarded as gnostic tendencies in Asia Minor (cf. Col. 2:8-23), in dealing with problems, e.g., schisms in Corinth, it is rightly contended that the Apostle's motivation was not his own esteem, but the cause of Christ and His Gospel.

Kümmel hesitates to infer from I Clement that Paul was released after his trial in Rome and that he made a journey to Spain, but he does conclude that the evidence supports the opinion that Paul died as a martyr in Rome.

The volume does not give much of Paul's theology. It is a quick survey of his life and work with highlights of his theology. It is not technical, not argumentative, and the authors succeeded well to avoid the maze of controversy which scholarship has piled up. Consequently the volume makes easy reading. The reader gets the impression that it contains the culminative result of living for a long time with the problems which surround the figure of the great Apostle.

DANIEL J. THERON

The Reformation Era, by Harold J. Grimm. The Macmillan Company, New York City, 1954. Pp. 675. $6.50.

In this book Dr. Harold J. Grimm, formerly Professor of History at Ohio State University, and now of the chair of History at the University of Indiana, has written a comprehensive survey of the Reformation era of European history, in which he describes all the religious movements of the period between 1517 and 1648 in their total setting. Unlike such distinctly ecclesiastical historians of the Reformation period as T. M. Lindsay, James Mackinnon, and Roland H. Bainton, Dr. Grimm does not venture much into the realm of interpretation—though when he has to deal with theology, whether Protestant or Roman Catholic, he shows a grasp and understanding of it quite unusual in a layman. In general, however, he has contented himself with giving a factual survey of the history of that turbulent and climactic era; and his survey has certain outstanding merits. To begin with, he has mastered virtually all the important source materials, primary and secondary, for the period with which his book deals, so that he writes out of fullness of knowledge. Again, he describes the religious movements of the period, not in vacuo, but in their proper context in the social, economic, political, and cultural history of sixteenth century Europe. Thus he enables their various manifestations, developments and consequences to be more clearly understood. Once more, his narrative is clear and well written; he treads surefootedly through the mass of complicated data, and has produced an account which is both lucid and graceful. An excellent bibliog-

raphy greatly enhances the value of the book.

This volume may confidently be expected to take its place as a standard survey of the era of the Protestant Reformation.

NORMAN VICTOR HOPE

A History of the Church in England, by John R. H. Moorman. Morehouse-Gorham Co., New York, 1954. Pp. 460. $6.00.

Dr. John R. H. Moorman, since 1946 the Principal of Chichester Theological College —an Anglican theological seminary—and Chancellor of Chichester Cathedral, has written several books on the medieval Church, particularly the Franciscan movement of the thirteenth century. In this, his latest book, he undertakes to tell in one single volume the story of the Anglican Church from its beginnings right down to the present day.

It must be said that Dr. Moorman has done his work most competently and effectively. For one thing, his book is well written. His style is clear and interesting, and he does not disdain the occasional use of humor—as, for instance, when he relates that St. Wilfrid was so severe an ascetic that he washed every night until the pope advised him "to put an end to this rigor" (p. 26). Thus the book reads easily—surely a prime requisite in all historical writing, and especially in the writing of church history.

Again, this book is accurate and authoritative. Even the most cursory reading of it makes it clear that Dr. Moorman, though deeply and perhaps primarily interested in the medieval period, has read widely, both among primary sources and in the best secondary authorities, in the whole broad field of Anglican history. Indeed, the eight hundred books to which he refers in his footnotes, constitute an invaluable body of source material for further study of the subject.

Once more, this book is about as objective as is humanly possible in the treatment of its subject. In his Preface Dr. Moorman says quite frankly: "I make no claim to be impartial. Indeed, I hope I am not; for impartial history would be very dull" (p. v). But, though he writes from the viewpoint of a convinced Anglican, he succeeds in being scrupulously fair even to positions and movements with which he cannot sympathize. This is true, for example, of his treatment of the Reformation in England, as well as of the Cromwellian Interregnum, when Anglicans and Roman Catholics alone were denied toleration by the government.

The only important criticism which the present reviewer has to make concerning this volume is this, that it is not properly titled. It is called "A History of the Church in England." But it does not deal with non-Anglican Christian bodies in England except in their relation to the established Anglican Church. For instance, it virtually ignores the developments in English Nonconformity after the final breach of 1662—developments which were of commanding importance for English Christianity; nor does it say much about the growth of Romanism in England since the Catholic Emancipation Act of 1829. So it ought more properly to be called "A History of the Church *of* England"; for that is exactly what it is. As such it is to be highly commended.

NORMAN VICTOR HOPE

Protestant Christianity Interpreted through Its Development, by John Dillenberger and Claude Welch. Charles Scribner's Sons, New York, 1954. Pp. 340. $4.50.

The writing of this book was undertaken by its authors at the request of the Committee on Projects and Research of the National Council on Religion in Higher Education. It is intended to meet the need—and a very urgent and acute need it is—for a "single book on Protestantism which could be used in college and university courses in religion, and which would . . . make available to intelligent laymen a deepened understanding of Protestant Christianity" (p. xi).

What the authors have done—as the title of their book suggests—is to describe and interpret Protestant Christianity in the light of the development, which it has undergone since its public emergence as an organized movement in Europe in the sixteenth century. They have been concerned not with the institutional forms which Protestantism has assumed, nor primarily with its sectarian differences, but rather with the theological

ideas which have guided its overall development. So they present summaries of the theology of Luther and of Calvin, of the Anabaptists and of the Anglican settlement, of Protestant Scholasticism, of Puritanism, of Pietism and Methodism, of nineteenth century Liberalism, and of the various theological movements—e.g., Neo-Orthodoxy—which have emerged and taken shape within Protestantism since World War I. The book concludes with what may be called an inductive description of positive Protestantism—i.e., a description which seeks to define Protestantism in the light of the basic principles which have characterized its history during the pas four hundred years.

It may be that college students—and even some readers of greater theological maturity—will find parts of this book somewhat difficult reading—for example, the exposition of the exact relation between faith and works in the thought of Luther and Calvin. But no careful reader of the book can fail to derive from it sound information as to the various theological patterns which have emerged in Protestantism during its strange eventful history. And all such readers will surely be deeply impressed by the richness and vitality of the evangelical New Testament tradition which Protestantism recovered in the sixteenth century, and which it has ever since sought to propagate.

NORMAN VICTOR HOPE

A History of the Crusades, Vol. III, by Steven Runciman. New York: Cambridge University Press, 1954. Pp. 520; 16 plates. $6.50.

This third and final volume on the Crusades covers the history of Outremer—as the Frankish state in the Near East, in all its phases and divisions, was called—and the Holy Wars from the revival at the time of the Third Crusade till its collapse a century later, with an epilogue on the last manifestations of the Crusading spirit. Although some American contributors to the field have been left out, readers on this side of the Atlantic will find that account of many others has been taken including such scholars as the late Dana C. Munro of Princeton and John LaMonte of Pennsylvania.

Like its two predecessors, the present volume is more readable than the works of Kugler, Röhricht, Brehier, and W. B. Stevenson; it excels Grousset in being less romantic and unreliable. Until the more comprehensive and collaborative work on the subject, now in progress under the sponsorship of the Medieval Academy of America, is completed, this work might well serve as standard.

Mr. Runciman has followed the example of the old chroniclers, who knew their business. This steady diet of campaigns and raids, bound at times to be somewhat tedious, does not really drag because of the lucid style, human interest, and the author's enviable mastery of almost every relevant aspect of the subject.

Indeed the author is an objective scholar. He knows that "to tell the story from the point of view of the Franks alone or of the Arabs alone or even of the chief victims, the Christians of the East, is to miss its significance. For, as Gibbon saw, it was the story of the World's Debate."

In the Moslem world the constant stimulus of the Crusades, according to Mr. Runciman, resulted in the displacement of the kindly and cultured Ayubites (of whom Saladin was the chief character) by the more efficient and less sympathetic Mamluks whose Sultans were to eliminate Frankish Syria.

The triumphs of the Crusades were actually the triumphs of faith, but faith without wisdom, says the author, is a dangerous thing. In the long sequence of interaction between Orient and Occident out of which our civilization has grown, the Crusades were a tragic and destructive episode. Though reflecting events that happened long ago, the message of this work is of immense significance for the encounter between Christians and non-Christians today.

EDWARD J. JURJI

The Spreading Flame. The Rise and Progress of Christianity, by F. F. Bruce. Wm. B. Eerdmans Publishing Co., Grand Rapids, 1954. Pp. 160. $5.00.

This publication in America brings into one volume the three books written by Dr.

Bruce and published in Great Britain under the titles: 1. "The Dawn of Christianity," being an account of the Apostolic Age, 2. "The Growing Day," covering the period from A.D. 70 to the accession of Constantine in A.D. 313, and 3. "Light in the West," covering the church in the late Roman Empire and its spread to the British Isles. It is to be noted that the church history covered stops at this juncture. There is, however, a finger pointing to the future.

"The virility of the Christianity which was planted in these islands in those days proved itself by the missionary spirit which animated our ancestors. The evangelistic enterprise of those centuries has remained an honorable heritage for all the nations of the British Isles; and English, Welsh, Irish and Scots have never proved more worthy of that heritage than when they have most energetically carried the same liberating message to the uttermost parts of the earth."

Dr. Bruce is a thoroughly evangelical writer with an easy style which makes the book rather thrilling reading over ground which is rather dry and barren in many accounts of these centuries. This is not a mere retelling of church history but an account of the flame kindled from the "tongues of fire" at Pentecost that spread out to lands all around the Mediterranean and finally lighted the spiritual fire across Europe and on to the British Isles. The emphasis here being on the evangelistic and the missionary makes this account like Latourette's recent books, both covering this field from the standpoint of Christian expansion rather than details of controversy and church councils and cold ecclesiastical facts.

The book reflects a very wide scholarship and the footnotes open most interesting vistas and point to associations far and wide in the centuries under review and in times since. The subject treated is broad and complex but the author has reduced it, as few men could have done, to an absorbing narrative. A fine feature is the clear pictures given of great figures like Chrysostom, Augustine and many others.

Dr. F. F. Bruce is head of the department of Biblical History and Literature at the university of Sheffield and he shows throughout the whole work an amazing knowledge and background in Bible as well as church history. We are certain many of our seminary students will profit greatly and enjoy reading this book. It seems to us filled with the very finest type of illustrative material for sermons and teaching. There are many excellent quotations. Take for instance, on a single page we find the following from Archbishop William Temple, "Why anyone should have troubled to crucify the Christ of Liberal Protestantism has always been a mystery." And then one from the witty and often sharp Dean W. R. Inge, who remarks: "A priest is never so happy as when he has a prophet to stone."

The subject of church history really seems to be catching fire, the text by Norman Langford used in the Presbyterian New Curriculum this year was entitled, "Fire Upon the Earth" and now this volume—or really three volumes in one—"The Spreading Flame." The progress and spread of Christianity is actually the greatest movement this world has known and here is a really interesting and vital book on Apostolic times and the rather confused following centuries.

J. Christy Wilson

The Douglass Sunday School Lessons, 1955, by Earl L. Douglass. The Macmillan Co., New York. Pp. 475. $2.95.

To any pastor or teacher of the International Sunday School lessons the arrival of this volume is an event. Dr. Earl L. Douglass took up the lesson commentary of Dr. Snowden, but now for some time it has been his own. It has become one of the "big three" among the many volumes on the International Lessons and has a distinctive feature of its own, the development of the lesson in a true homiletic fashion. It does not give a close textual exegesis but brings out the great spiritual truths of Scripture in a clear way and lays down the principles upon which any person with common sense and Christian love can prepare a lesson.

Dr. Douglass is the writer of a daily syndicated newspaper column and a weekly scriptural exposition. He is a man of literary gifts. His commentary reflects the Christian character of its editor and is a mine of quotations and illustrations. For the second year

audio-visual aids are suggested for each lesson. There is always strong teaching on the liquor problem. We heartily recommend this book.

J. CHRISTY WILSON

Atoms, Men and God, by Paul E. Sabine. Philosophical Library, New York, 1953. Pp. 226. $6.00.

This is a book written by a layman which may do a great deal toward pointing ministers and others in the church toward a better understanding of the part Christian faith should play in a scientific age like the present.

The author is an accomplished scientist who explains much of that viewpoint in language the layman can understand. He is also a churchman of vital Christian faith with a deep understanding of Christianity as well as science, though he does become a little hazy when he treats such theological matters as the atonement. He gives us in a sentence the focal point of what he sets out to do, this is to give, "a stereoscopic view of what scientifically we know and what as Christians we believe."

He finds a synthesis of the natural and supernatural facts of Christianity. In his view the mystery of life, the human mind, and the Incarnation are of a piece with the supreme mystery of existence. Physical science stops dead in the face of the supreme mystery of human personality, faith can accept all the truth of modern physical science and then go on into the realm which physical science does not claim to enter.

In this blending of the modern physical science and Christian faith "synthesis" may be the key word in the author's philosophy. He says,

"For the predominantly scientific mind this segregation of the world of science from the world of spiritual values is not particularly disturbing. There are enough unsolved problems in science itself to keep the man of science from bothering very much about a problem that after all is something for the philosophers to worry about. But the failure of mechanism to account for vital phenomena, and to include the evolutionary process in its conceptual framework of the totality of nature, calls for an extension of our ideas of external reality beyond the self-imposed limits of mechanistic theory. Moreover, if we assume that there is an element in man's nature other than the purely material, then we may quite rationally maintain that there is also a spiritual element in the natural world from which he has evolved and which sustains his life in both its physical and spiritual aspects."

The discussion of the viewpoint of modern science in non-technical terms is enough to recommend this book to ministers and other Christian leaders. For troubled or frustrated people in an atomic age here is a guidepost and to all a book of interest for an age like this.

J. CHRISTY WILSON

Karl Barth's Church Dogmatics, by Otto Weber. Philadelphia: Westminster Press, 1953. Pp. 253. $6.00.

A few years ago, when W. A. Visser 't Hooft was in Princeton delivering the Stone Lectures, he remarked that in his judgment it might be fifty years before Barth's major theological views filtered down to the rank and file of working pastors and preachers. Even in Europe, he added, where there is no language barrier, the sheer bulk of the so-called *Dogmatik* is too formidable for any but the most devoted "Barthian." In English-speaking countries, apart from several miscellaneous items, only the first half-volume of the *Church Dogmatics* has been translated. A group of English translators is at work on the other volumes, but there is no immediate prospect of a complete English edition for some years to come, and of course the *Dogmatik* itself is still in progress.

Those who want to know what Barth is driving at and are unwilling or unable to wait for fifty years can find much help and guidance in this manual prepared by Otto Weber of Göttingen, now translated by Professor Cochrane of Dubuque Seminary. Weber calls it "An Introductory Report on Volumes I:1 to III:4," which means that it covers eight separate volumes or, in German, 5,956 pages. The outline is admirably prepared with enough of Barth's own language to give it authenticity and sufficient explana-

tory notes by Weber to provide the necessary transitions from section to section. There are eighteen divisions, bearing the following titles: "The Word of God and Dogmatics," "The Triune God," "The Incarnation and the Word," "The Outpouring of the Holy Spirit," "Holy Scripture and the Church," "The Knowledge of God," "God's Reality," "God's Gracious Election," "God's Commandment," "The Work of Creation," "Man," "God's Providence," "God and the Nihil," "The Angels," "Commandments and Freedom," "Freedom in Community," "Freedom to Live," "Freedom within Limitations."

In Barth's Foreword to the English edition, he shows that he is grateful for Weber's outline but at the same time somewhat disdainful of digests of this kind. "Am I in error," he asks, "when I have the impression that quite extensively in the world of Anglo-Saxon theology there is a definite aversion to voluminous books as such, and a certain preference for summaries that are easily understandable and may be repeated in simple catchwords?" (We may presume to answer: "No, Barth, you are not mistaken; but remember that this outline was originally prepared by a German, in German, for readers of German").

Perhaps Barth is worried for fear no one will bother to read his "Moby Dick," as he calls it. And this, of course, is a real possibility. Those who read Weber may feel they have had enough of Barth. This would be an unfortunate attitude to adopt for much of the best of Barth, his exegesis, homiletical hints, and discussions on the history of doctrine, does not appear in this outline. It may be that it is this side of Barth rather than his theological system as such which Visser 't Hooft had in mind in his gloomy prediction. Time alone will tell, but in the meantime here is "a valiant little tug," as Barth describes it, towing a cumbersome and awkward liner "out into the open sea or into a safe port."

HUGH T. KERR, JR.

The Pattern of God's Truth, by Frank E. Gaebelein. Oxford University Press, New York, 1954. Pp. x + 118. $2.50.

Here at long last is a compact, specific, practical book on Christian education. It has been written by the well-known author of *Christian Education in a Democracy* out of his experience of thirty years as Headmaster of one of the leading preparatory schools in this country. The subtitle of the book, "Problems of Integration in Christian Education," rightly stresses the aim already implied in the word "Pattern." The aim is that of *integration*, not merely in terms of noble affirmation and lip-service to high sounding principles, but in respect to a "thoroughgoing integration of Christ and the Bible with the whole institution, with all departments of study, with all kinds of student activities, with all phases of administration."

The organic principle called upon to bring into harmony the fields of study and all aspects of educational administration is God's truth as found in the Bible, in Christ and in the work of creation. The author proceeds upon the proposition of Justin Martyr: "All that has been well said belongs to us Christians." All genuine truth being God's truth, then, the Christian educator should "stand for and honor the truth wherever it is found." To "honor" the truth means first of all to a thoroughly evangelical author, to safeguard at all times the truth regarding the person and the work of the Lord Jesus Christ which pertains to salvation. Any laxity at this initial point would be fatal. This once granted, however, Dr. Gaebelein considers that any further distinction between secular and sacred subjects becomes misleading. To give primacy to the truth revealed in the Bible and incarnate in Christ does not preclude a laborious quest for those aspects of truth discoverable by man in such realms as mathematics, chemistry, or geography. The practical thing to do is to see the most varied subjects, whether scientific, historical, mathematical, literary, or artistic, as included within the pattern of God's truth.

How then is such manifold integration to be realized in actual practice? It is at this juncture that Dr. Gaebelein offers his most original as well as most practical solution—one which has been tested by him over years and decades: the work of integration will be achieved through Christian teachers who are second to none in their own subject. This means that the men to be put in charge should

be both fully committed to their Lord and thoroughly competent in their subject. Only able scholars and teachers are of sufficient calibre to cope with the challenge of humanistic secularism. Suppose, then, that you have the choice between the "tolerant" humanist who is a good scholar and a good teacher, and the true believer who is a somewhat inferior scholar and teacher. The thing to do is to leave both alone and to look for the true believer who is a good scholar and a good teacher. Such men *are* to be found and the business of the hard-working, committed Headmaster is to find them and appoint them. That the preparation of such a teacher constitutes an urgent task today goes without saying.

The book then goes on in the same practical vein to illustrate what is meant by integration through Christian scholars and teachers in such fields as the fine arts (the section on music (pp. 69-80) is excellent), literature, and even mathematics (where reference to Pascal is made in an outstanding way). An original suggestion is further made in the case of all teachers, whatever their subject. Each and every one should take part in Bible teaching. "There is a reason for this. The teacher of history, mathematics, or science who also teaches Bible is concerned with the presentation of God's truth as set forth in the ultimate seat of spiritual authority." (p. 49) Last but not least, a whole chapter (ch. 4) is devoted to practical problems arising from the necessity of promoting the truth beyond the classroom, through the wrongly called "extra-curricular" activities—such as clubs and hobbies, literary and debating societies, publications, dramatics, orchestras, bands and choirs, the various athletic activities. There is no question of an indoctrination driven to the death in these, but rather an insistence upon the development of right attitudes and sets of habits, discipline being the acid test. What is at stake is the constitution of a Christian public and, beyond this, the promotion of a genuine Christian scholarship for the whole man. The "chapel problem" comes in for special consideration. This section also is particularly rich in suggestions in a context of sweet reasonableness.

Practical illustrations enriched by an appeal to what the best qualified educators and ministers have to say on the subject add to the ever-growing impression that we are dealing here with real life. The whole book, in fact, constitutes an introduction to Christian education at its best. It is eminently sane, constructive and heart-warming. Material presented on technical problems by way of illustration has been competently checked. (See for example the description of the carbon clock in the second chapter.)

There is little to say on the negative side. The reference just made to the carbon clock will lead to our first reservation. It comes in to illustrate the fact that man is much older than the traditional 6,000 years, the point being that the Bible nowhere invites dogmatism in purely scientific matters. The author then takes great pains to show that the antiquity of man far exceeds previous Biblical evaluations. He cites the case of woven sandals buried near Crater Lake in Oregon which have been dated by means of the carbon clock at some 9,000 years ago. Such developments may amuse anthropologists to whom the Neanderthal man (50,000 to 100,000 years ago) constitutes a rather recent specimen. Besides, the carbon clock does not permit measurement beyond 30,000 years. Yet the reason for such "timidity" on the part of Dr. Gaebelein is obvious. He is doubtless aware that his book will be read by fundamentalists among others, men of good will who are wont to ascribe to the Book views which the Bible never invited. Such readers must be charitably taken into consideration. Others won't mind. More serious is the problem of integration in the realm of Christianity and culture. Teachers are busy people. Is everyone supposed to work out the integration of his own subject with Christian truth all by himself? The few sketchy lines of the first paragraph on page 44 do not begin to even introduce the problem. I like to see there the name of Edwards—but what were some of his views on the subject? Hodge and Strong are certainly not the first names that would come to mind with reference to the task of integration. Neither are those of Chafer and Berkhof. Yet surprise turns into stupefaction when Karl Barth is offered as one of the authorities to be consulted today on this matter of integration of Christianity and culture. He has already been quoted on page 36 as a strong advocate of "a genuinely Christian world view, or *Weltbild*." At least

so he introduced himself to the author in a private conversation. Yet even those who have read only his small book on dogmatics know that the Swiss theologian gave to his hearers the strongest warning against any such integration, were it even a so-called Christian world view. In his recent book *Christ and Culture*, H. Richard Niebuhr has given in footnote an impressive bibliography of books on the subject which Dr. Gaebelein's teachers could put to good use. Yet no mention of such books, including that of Richard Niebuhr, is made.

Obviously the author meant to limit himself to immediate, eminently practical questions. The fact is he was limited to four chapters corresponding to four lectures twice delivered to seminary audiences. In the circumstances he should not be taken to task for what he has not done. Judging him then solely on what he has done, the reviewer will readily express his admiration and gratitude. *The Pattern of God's Truth* is by far the best small volume we have today on the subject of a Christian education worthy of the name.

EMILE CAILLIET

Preaching the Word with Authority, by Frederick W. Schroeder. Westminster Press, Philadelphia, 1954. Pp. 128. $2.50.

When the Westminster Press publishes a book on preaching immediately one concludes that the volume must rate highly. Certainly this is a well-written book, but like so many recent writings about preaching, it suffers from the lack of having much to say that is new. This field has been cultivated so deeply and completely that one's initial hope to find fresh materials is usually short-lived.

Dr. Schroeder, who has been president of Eden Theological Seminary since 1941, writes about preaching with two foci in mind, namely, Word and Authority. There are five chapters of splendidly organized material: In Defense of Preaching; What It Means to Preach; The Mission of the Church; Using the Biblical Resources; and Preaching With Authority. This last chapter is the strongest and most helpful of them all.

The author writes from the conviction that preaching is "the noblest form of communication known to man" and that a "renaissance of preaching is under way" (p. 8). He defends preaching on the basis of its great tradition, its fruits, and its integral relation to the Church's mission. Then he goes on to define preaching in these high terms: "God confronts man where his Word is presented in the spoken words of the sermon" (p. 56). This, he writes, gives preaching "a loftiness and an urgency not to be associated with any other form of communication" (p. 59). The two chapters that follow, III and IV, are what one might call "old cloth," but their emphases are needed to fill out the pattern. The final chapter is worth more than the rest of the whole book. It contains many things that need to be said about authority in preaching and is worthy of the widest circulation.

This is honest and sensible writing. The contemporary pulpit suffers as much from both unwarranted and dogmatic authority as from any other ill that can be named. Dr. Schroeder rightly deprecates such and points us all into this direction: "Purity of heart and mind, implicit faith in the promises and purposes of God, obedience to his will, and love for his law and people are essential to receiving and transmitting the Word of the Lord; these are the kinds of attitudes that produce an authentic messenger" (p. 127).

DONALD MACLEOD

Preach the Word of God, by Frederick M. Morris. Morehouse-Gorham, New York, 1954. Pp. 285. $2.50.

This volume contains the 1953 Lectures on Preaching at Seabury-Western Theological Seminary, delivered by Frederick Morris, rector of St. Thomas Church, New York, who was at the time of writing Dean of St. Mark's Cathedral, Minneapolis.

To write a book on Preaching, when the market appears to be glutted, would be a presumption unless the author were to capture or elaborate upon some new facet of this ancient, yet ever new, sacred art. Dean Mor-

ris makes a fresh beginning. He takes the great admonition of the act of ordination, "Take thou the authority to preach the Word of God," and he makes it the thread that runs through ten chapters. To him, preaching has played the major role in the development and spread of Christianity and, therefore our responsibility for its quality and intention today must be taken more seriously. Here he incorporates a fresh slant when he writes "It takes a congregation to produce preaching quite as much as it does a speaker in the pulpit" (page 8). His emphasis is upon the content of our preaching—and rightly so—but he is concerned also that the congregation be taught to listen and to understand what preaching really is. In clear and simple sentences, Dean Morris sketches the Christ we are to proclaim. His is a strong gospel in which such terms as sin, secularism, complacency, and vanity, are connoted plainly and by which they are sharply judged.

In chapter after chapter, one is arrested by bright flashes which can be filed as "quotable quotes." There are, however, many sections of the book which are somewhat commonplace and could be enlivened and vitalized by the elimination of the trite illustration or the lofty platitude. Also, in a book entitled "Preach the Word of God," one would expect a fuller treatment of the place of the Bible in preaching, not only as resource material, but as the record of God's Word in action, which alone provides the preacher with his authority to proclaim and the experience of which gives him his conviction.

Younger preachers will gain helpful suggestions from Dean Morris about moot questions such as humor in the pulpit, the discipline of writing sermons, the efficient use of a manuscript in preaching (he deplores the idea "that twaddle without a manuscript is preferable to saying something with a manuscript" [p. 121]), and the necessity of handling great doctrinal themes of the Christian Faith with new perspective and vision.

DONALD MACLEOD

Preaching in a Scientific Age, by A. C. Craig. Scribner's, New York, 1954. Pp. 119. $2.50.

Lectureships on preaching continue to hold our interest, but they must be an academic nightmare to those invited to prepare them. Who can say anything new about preaching unless the lecturer discusses it in the light of or in relationship to something else? Dr. A. C. Craig, lecturer in Biblical Studies in Glasgow University, adopted this strategy in his Warrack Lectures (1953) and has given us a series of splendid studies entitled *Preaching in a Scientific Age.*

The first chapter presents a description of the environment to which the contemporary preacher addresses his message. Dr. Craig singles out four features that challenge the pulpit: smaller congregations, ignorance of Christian doctrine, uncertainty about the Bible and its authority, and a generation that believes implicitly in science.

There follow three important chapters on "Preaching and Biblical Criticism," "Preaching on Miracle," and "Preaching on the Resurrection." These are the result of much reading and careful thinking upon controversial subjects, but they belong more to the field of apologetics than of preaching. However, if one is to guard himself against what Dr. Craig calls "butterfly-preaching" (fluttering from one flowery text to another), he must realize the necessity of thinking through these knotty problems to conclusions that are respectable and sound.

In his final chapter, "Preaching on the Last Things," Dr. Craig deplores the absence from the modern pulpit of an adequate word about death and immortality. He declares that the nature of the Church claims it; the true accent of its message requires it; and the integrity of the Christian Gospel demands it. "The preacher must be learning in mind and heart," he writes, "that our mortal life must always be in danger of being morally shallow unless it is lived in prospect of a final judgment at the bar of absolute righteousness" (p. 118). Or again, he states, "The preacher must be learning that the life on earth, despite all its widths and depths of interest, is too small to satisfy the spirit which God has breathed into man."

Dr. Craig has written a very worthwhile book. His language is fresh and echoes the classics on every page. Vivid and pungent phrases help to brighten many pedestrian sections where the author quotes at inordi-

nate length. His concept of preaching is high and his refusal to dodge thorny issues is admirable. This book is not easy reading, like some popular books on preaching, but it provides a rewarding experience to the reader who is sensitive to the basic problems of the pulpit today.

DONALD MACLEOD

What's the Difference? Protestant and Roman Catholic Beliefs Compared, by Arthur G. Reynolds. The United Church Publishing House, Toronto, Canada, 1954. Pp. 64. 25 cents.

Here is a booklet that can be used with confidence as resource material for young and adult study groups.

In 1950 the General Council of the United Church of Canada instructed its Commission on the Christian Faith "to prepare in catechetical form a booklet comparing Protestant and Roman Catholic beliefs as interpreted in the light of the Basis of Union of the United Church of Canada, and submit a draft copy of the booklet to the Executive of General Council for approval." At the recent sessions of the General Council the work received final approval and was released for distribution to the church.

The writing was done by Dr. Arthur G. Reynolds, one of the younger ministers of the United Church, whose ability is recognized and respected throughout the church. He was assisted in the preparatory stages by Dr. George B. Caird of the Faculty of Divinity, McGill University, Montreal, and the whole enterprise was under the chairmanship of Dr. John Line.

This pamphlet has met with enthusiastic approval throughout Canada and is having an increasing sale in the United States. It is clearly written, well documented, and free from any captious sentiments. As far as comparisons of this kind can be helpful and fruitful, this booklet promises to be one of the most useful published to this date.

DONALD MACLEOD

Faculty

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Volume XI CONTENTS FOR JANUARY, 1955 Number 4

Editorial:
After Evanston—What? ..... *V. E. Devadutt*
The Human Spirit and the Holy Spirit ..... *Samuel H. Moffett*
Christians, But Not Quite ..... *Theodore P. Ferris*
From the Father and the Son: the *Filioque* after 900 Years ..... *George S. Hendry*
Biblical Faith and Natural Religion ..... *Will Herberg*
The Gospel and the Younger Generation ..... *Roger G. Middleton*
Does Spiritual Faith Insure Physical Benefits? ..... *Gerald Runkle*
The Power of the Christian Life ..... *Otto A. Piper*
The Spirit of Righteousness ..... *Norman Snaith*
The Main Issues in Theological Education *H. Richard Niebuhr*, *Daniel Day Williams*, *James M. Gustafson*
Theological Table-Talk ..... *Hugh T. Kerr, Jr.*
The Church in the World ..... *E. G. Homrighausen*
Book Reviews

* * * *

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